IRENICUM,

TO THE

LOVERS

OF

Truth and Peace.

HEART-DIVISIONS

OPENED

In the Causes and Evils of them:

WITH

Cautions that we may not be hurt by them, And Endeavours to heal them.

By JEREMIAH BURROUGHES.

Opinionum varietas & Opinantium unitas non sunt Ἀσύστατα.

LONDON,
Printed for ROBERT DAWLMAN.
M DC XIII.

UMI

To the Reader.

WHether the fiery tryall of contention, or of perſecution be greater, is hard to determine; God hath wrought to free us from the one, we have brought upon our ſelves the other. Every man is angry that others are not of his minde; we have been ſo divided, that it is the infinite mercy of God that our enemies have not come in at our breaches, and divided all among themſelves, before this time. Were our diviſions onely betweene the good and bad, they were not ſo grievous. *Chryſoſtome* ſayes, *It is better to be hated for Chriſt, then to be beloved for him.* How much better then is it to be hated for Chriſt, then to be beloved for ſinne? The reaſon he gives of that ſtrange aſſertion of his, is, *If thou beeſt loved for God, it is an honour to thee, and thou art a debtour for that honour; If thou beeſt hated for him, God is a debtour to thee, he owes honour to thee,* for ſo he is pleaſed to be to his poore ſervants. But our diviſions have been and ſtill are between good men, even Gods Diamonds do cut one another; good men cauſe afflictions to good men; every man is plotting, working, winding for himſelfe. Every man ſtrives like *Apelles* and *Protogenes* who ſhall draw the ſubtileſt line to attain his owne ends, but few ſtrive who ſhall draw the ſtraighteſt, who ſhall in the moſt direct courſe work himſelfe and all his wayes to God and publique Good. Who can med-

Τῆς φιλίας ταύτης διὰ τὸ χεῖρον, τὸ μίσος τὸ δι' αὐτὸν πολλῷ βέλτιον ὅταν μὲν φιλώμεθα διὰ τὸν θεὸν ἡμεῖς ὀφείλεται αὐτῷ ἐσμὲν τῆς τιμῆς, ὅταν δὲ μισώμεθα αὐτὸς ἡμῖν ὀφειλὴς δὲι τῆς τιμῆς. *Chryſ. Hom. de Dioct.*

dle with this fire that is kindled among us, and not burn his fingers? A mans good affections happily may be approved, but his prudence will be queſtioned. But what I finde *Luther* writes in an Epiſtle to his friend *Nicolas Gerbelius* in the like caſe, ſhall ſatisfie me, *Cupio ego inveniri Chriſti & Eccleſiæ ſuæ fidelis, ſi prudens eſſe non potuerim miniſter*: I deſire howſoever to be a faithfull Miniſter of Chriſt and his Church, if I cannot be a prudent one. The ſtanding in the gap is more dangerous and troubleſome then the getting behinde the hedge, there you may be more ſecure, and under the winde, but it is beſt to be there where God looks for a man. That which *Pelopidas* ſaid to his wife taking her leave of him as he was going out of his houſe to the Warres, is a ſpeech worthy of all men in publique place: She comes weeping to him, and prayes him *to look well to himſelfe*; he anſwers her, *My good wife, it is for private ſouldiers to be carefull of themſelves, not for thoſe in publique place*, they muſt have an eye to ſave other men lives. It may be when you are going about a work that hath hazard and trouble in it, your wives or ſome friends of yours will with great affection deſire you, beſeech you, to have a care of your ſelves, that you bring not your ſelves into trouble or danger, oh take heed of that, rather never meddle, let others doe that work if they will; you ſhould anſwer, It is for private men to take care of themſelves, but men in publique places are called to look to the publique, that it ſuffers not through their neglect.

Plutarch in the life of Pelopidas.

Some come into the gap, not to make it up, but to keep it open, yea to make it wider; the Lord deliver me from ſuch a ſpirit: God knows I had rather die, then be

a cause of so great an evill. What this endeavour of mine may work in mens hearts, God knowes. If it meet with a son of peace, I hope it will speake peace, it will establish peace in such a heart: if with a son of strife it may worke *ad modum recipientis*. That which is intended to be an *Irenicum*, may prove to be a *Polemicum*, a bone of contention.

Those things which God himselfe ordaines for union (the Sacraments) are by mans corruption made the occasion of the greatest contention in the Christian world. No marvell then that what comes from mans sincerest intentions and best endevours be turned quite crosse.

Like enough these leaves may meet with some boisterous Reader, that may beat them one against another, that may pry and picke to finde that in them which is not, looking thorough the contradictions of his owne spirit he may think he sees the like here. Let the lines be never so straight, yet he will wrest and put them what he can to make them lye crosse. I am so far from being sollicitous that they are so indeed, that the speciall thing I desire of thee is the laying one thing to another, the comparing one thing with another. Remember what the subject is, Divisions, Differences. I have in it to deale with various spirits, opinions, wayes: remember the scope is to seeke the composing of them what I can. If you see me now neare to the one side, and by and by neare to the other, which yet are very wide from one another, be not rash to judge, that I am off my center; reade on, and see what the issue may come to.

This path of mine hath beene upon sharpe stones, cutting shels, and pricking thornes; yet thorough the

helpe of the ſhooe of the preparation of the Goſpel of peace, I doe not finde my feet cut.

Peace is pretious to me, I feele the ſweetneſſe of it; I am willing to do what I can to honour it. The publique jarres, contentions, diſturbances abroad in Church and Common-wealth are very grievous. They ſay there are in the world ſuch things in Families alſo. I have brought here ſome water: if my line had been longer, my bucket had beene fuller. You have here what I delivered: ſome things are added, eſpecially quotations of Authors and Hiſtories. When they grow to be many I thinke them fitter for the Preſſe then the Pulpit. I was the more willing theſe things ſhould come forth to publique view, becauſe otherwiſe what other men apprehended to be my minde, would be put into their owne words, and ſo rendred in an evill appearance. But will Printing help? The boldneſſe of this age is ſuch, as not onely to make a mans words ſound otherwiſe then when they came from him, and ſo traduce him; but confidently to averre that there are ſuch things written in ſuch Bookes, of ſuch men, which never yet came into their thoughts, much leſſe into their pen. With what boldneſſe hath it been ſaid and printed againe and againe, that I in that Book entituled, *The glorious name of God, The Lord of Hoſts*, did call the Earle of *Eſſex* the Lord of Hoſts. Surely the ſight of theſe men is *extramittendo*, not *intramittendo*, they ſend forth ſpecies of their owne dyed with the evill of their hearts, and then they ſay they finde them in ſuch a book. No man can finde that name given by me to him. I indeed endeavoured to encourage him in his worke, becauſe the Lord had made him the Lord of our Hoſts, which is no more then the Lord of

our Armies. The utmoſt that ever was ſaid or writ comes but to this, that God had put a name upon him that came neare to his, but never mentioned without ſome difference from it. An abuſe in this kinde, though not altogether ſo high, I have had from the *Anti-Apologiſt*; he quotes many places in my Lectures upon *Hoſea*, he ſets downe the pages, wherein he ſayes, I have contrary to what is in the Apology preached for that way you call Independent. Would any man but thinke, when he ſees the Booke named in Print, the Lecture, the very page mentioned, but that the thing is true, it is to be found there? But to this day it hath never come to my eares that ever any man hath found ſuch things there but himſelfe. Are thoſe the places? Let moderate and quiet ſpirited men looke into them, and they ſhall finde nothing there but what the generality of Presbyteriall Brethren, yea I thinke I may ſay every one, who is not either Prelaticall or very violent, will acknowledge to bee truth, and if ſo, I am free. But we ſhall have another time for this. At this time I would gladly that this Treatiſe might meet with no ſpirit exaſperated, but in calmneſſe and quietneſſe, let what is here be examined. That God that can create the fruit of the lips to be peace, can make the fruit of the pen to be ſo. My aymes are peace, which I ſhall never ceaſe endeavouring and praying for, who am

Thy friend, glad of any opportunity for thy good,

JEREMIAH BURROUGHS.

HEART-DIVISIONS The Evill of our Times.

HOSEA 10. 2.

Their Heart is divided, now ſhall they be found faulty.

CHAP. I.

The Text opened, and ſutableneſſe of it to our Times, ſhewed.

NO marvail though Iſrael be charged, *ver.* 1. to be an empty vine, ſeeing their heart is divided. Heart-diviſion will cauſe emptineſſe of good, both in mens ſpirits, and in Church and State. The leaſt dividing of the heart, in any one part from another, if it be but by the prick of a pin, is deadly; a great gaſh in the head is curable. There may be much difference in mens opinions without any great hurt, if this difference gets not to the heart; but if once it gets in there, the danger is great; *Now ſhall they be found faulty, Now ſhall they be guilty*; or as ſome, *Nunc delinquent, Now they will offend*; as if Heart-diviſion contracted the greateſt guilt, and by it men were the greateſt Delinquents of any. The word ſignifies alſo to periſh, to be made deſolate, ſo *Arius Montanus, Deſolabuntur.* Heart-diviſion is a deſolating ſinne, by the judgment of God upon them for it, they ſhall be convinced in their own conſciences, and in the ſight of all men, that they were guilty; that by ſuch a ſin as this, they had bound themſelves over to the juſtice of God, & thoſe deſolating evils that came upon them,

were the righteous judgments of God upon them for thoſe diviſions that were amongſt them. Men wil not be convinced of their ſin, till Gods judgement is upon them for it; and then their conſciences will, and others ſhall ſee that God is righteous, and they are vile and ſinfull before him, even in ſuch things that before they pleaded for, or at leaſt could not be brought to own their own guiltineſs in. When thunder and raine came upon the men of *Iſrael* in their wheat Harveſt, and they were afraid they ſhould dye, 1 *Sam.* 12. 18, 19. then they could ſay, *We have added unto all our ſinnes this evill to aske us a King.*

The Lord convince us of, and humble us for the ſinfulneſſe of our diviſions by his word, that deſolating judgments be not upon us to convince and humble us.

Their heart is divided.

This Heart-diviſion is either from God, or from one another.

Their heart is divided between God and their Idols; They would not caſt off the worſhip of God wholly, that was too much; they loved their Idols, but they muſt not have all: to divide between God and them they thought was faire. Their hearts were alſo divided one from another; and juſt it is with God, that thoſe who divide from him, ſhould divide one from another. 2 *King.* 15. you may ſee what wofull diviſions there were amongſt them, King againſt people, and people againſt King, Civill Wars. Their King comes upon one of their owne Towns, and ſmites it, and rips up all the women that were with Child in it, and all becauſe they opened not to him. O the rage and cruelty of men of proud ſpirits, when they get power into their hands! for then their pride ſwells, being blown up with the flatteries of ſuch as are about them: As if they were ſuch gods upon earth, as they might doe whatſoever they pleaſed, and the lives, eſtates, liberties, comforts of all muſt lie under their feet, and muſt ſubmit to their luſts and humours. You ſhall find further in the whole Chapter, there was nothing but conſpiring, miſchieving, and murthering one another. In their Church State there was nothing but factions and rents one from another; ſome were for

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the true worſhip, ſome for the falſe. And amongſt the falſe worſhippers there were diviſions too: Some were for the calves that *Jeroboam* ſet up at *Dan* and *Bethel*; ſome were for *Baal*: great contention there was between theſe. You know the ſtory of *Jehu* an Idolater, yet deſtroying the worſhippers of *Baal* and his Idols.

The *Jewes* of old underſtood this Text of theſe Heart-diviſions amongſt themſelves, as well as of their diviſions from God, which appears by a notable tradition of theirs, St *Jerom* in his Comment upon theſe words, relates: whereas (ſays he) the Scripture, 2 *King.* 17. tells us, that *Hoſhea was the laſt King of Iſrael*, and *in his time Iſrael was carryed captive*; yet *verſ.* 2. It is ſaid, *He did not evill in the ſight of the Lord, as the Kings of Iſrael that were before him.* Now the Jewes put this Queſtion, Why was not Iſrael carryed captive with their King, when they had the worſt King, but rather when things ſeemed to goe ſomething better then before? God yet chooſes this time.

The Anſwer they give, is, Becauſe in former times the people might pretend, they could not tell how to help what they did amiſſe in the matter of Worſhip; Indeed they worſhipped the Calves, but they were forced to it by the tyranny of their Kings, it ſhould be the loſſe of all they had if they did not: but (ſay they) in the dayes of *Hoſhea* there was more liberty given then before. Now thoſe who would, might goe up to *Jeruſalem* to worſhip, and that they ſay is the reaſon of that expreſſion, that *Hoſhea* did not evill as other Kings had done; but when they came to have more liberty, they fell to wrangling amongſt themſelves, (which is an uſuall concomitant of liberty) now their diviſion roſe high, ſome would go up to *Jeruſalem* to worſhip, others would not; thoſe that went up, cryed out of thoſe who went not; and thoſe who went not, vilified thoſe who went. Now their hearts are thus divided, now ſhall they be found guilty. The deſolating judgment muſt now come. This is the time for their captivity. Now he gives them up to the Enemie. God was exceedingly provoked with their contentions one againſt another at this time. What? (ſayes God) when I was in ſome way of favour towards them, when I took off (in great

part) the yoke of bondage that was upon them, that ſore oppreſſion that was before, none of them (a while ſince) dared goe to *Jeruſalem* to worſhip, and now their Governours are more moderate, their oppreſſing Courts are downe, there is more liberty in the Land for my true worſhip, and do they now fall out, contemn, divide, wrangle one with another? let them goe into captivity, let the enemy come in upon them, my ſoule takes no delight in ſuch a crooked perverſe Generation as this is.

Our condition ſeems to parallel with theirs very much, we lately were under ſore and cruell bondage, nothing was more dangerous then the worſhipping God in his own way, wee were under hard Task-maſters, oppreſſing, undoing Courts; The Lord hath in a great meaſure delivered us, it is the unthankfulneſs, the ſinfull diſtemper of mens ſpirits that makes them ſay, what is done? it is as ill with us as ever it was; No, we have much eaſe, ſuch liberties, as were our fore-fathers raiſed out of their graves to ſee, they would admire Gods goodneſs, and bleſs him with meltings of heart; but we ſpend that ſtrength in ſiding, wrangling, contending, quarrelling, vexing, oppoſing one another, that we ſhould ſpend in magnifying, bleſſing and praiſing the Name of God for that mercy we enjoy. We are a divided people, whoſe hearts are divided, and heads too, and hands too; peace and unity ſeems to be flown from us, and a ſpirit of contention and diviſion is come upon us: King & Subjects are divided, Parl. is divided, Aſſembly is divided, Armies are divided, Church is divided, & State is divided, City is divided, Country is divided, Towns are divided, Families divided, godly people are divided, Miniſters almoſt every where are divided; yea, and what heart almoſt is there at this time but is divided in it ſelf? the thoughts, the counſels, contrivances, endeavours, ways of men, almoſt of all men, how are they divided? O bleſſed Saviour! are theſe the times thou ſpeakeſt of, wherein five ſhould be in one houſe divided, three againſt two, and two againſt three; *the father againſt the ſon, and the ſon againſt the father; the mother againſt the daughter, and the daughter againſt the mother*? Oh woe to us! wee find it ſo amongſt us, and yet there is found no healing, we are broken, and there is no binding up: it is with us as it was with

Ezek. 2. 6. *Briars and thorns are with us, and we dwell among Scorpions.* O Lord, what is this thy curse at this time upon *England? Briers and thornes shall it bring forth?* We are rending and tearing, and devouring one another, while the adversary stands before us ready to devour us: *Ephraim* is against *Manasseh*, and *Manasseh* against *Ephraim*. A fire is come out from *Abimilech*, and devours the men of *Sechem*; and fire comes from the men of *Sechem*, and devours *Abimilech*; yea, there is a fire kindled in our owne bowels, it rises from our selves. *Ezek.* 19. 14. *Fire is gone out of a rod of her branches, which hath devoured her fruit, so that shee hath no strong rod to be a Scepter to rule, this is a lamentation, and shall be for a lamentation.* This is amongst us at this day; and how long it shall continue, God onely knows.

What this people were in their divided condition, that we are; and what does this threaten, but that we should be as they a while after this were? namely, a people given up to the rage and fury of the Enemie, which the Lord forbid.

There is a great out-cry of our divisions, and while we cry out against them, wee still encrease them; we are angry with men rather, because they are divided from our selves, then because they are divided from the truth; we are angry because every man is not of our own mind, & does not as we do. There was a great deal of doe in *Luthers* time about the seamlesse coat of Christ. *Granvillian* the Emperours Deputy in a Speech he made to the Citizens of *Wormes*, beseeches them for the death of Christ, and for all loves, that they would amend our Lords coate, which is rent and torn on every side. When *Luther* laboured to bring Reformation to the Rule, they bad him take heed that he did not rend the seamlesse coat of Christ; and because they talked so much of the *tunica inconsutilis*, they were called the *Inconsutilista*, the *seameleese men*: And what a stirre hath there been in out-cryes against men that would not yeeld to every thing that was enjoyned? O they rent the seamlesse Coat of Christ. I remember *Musculus* in a Tract he hath *De Schismate*, hath a witty and pious note upon this, The Souldiers (saith he) would not divide the seamelesse coat of Christ, but what made them to be so carefull of it? was it out of respect to Christ, that they were so unwilling it should be divided?

Sleid. Com. lib. 13.

divided? No, but out of respect to their owne advantage, every one hoping it might fall to his share, therefore say they, *Let us cast lots for it*; so, saith he, men would not have Christs coat divided, they would have no division in the Church; but what do they aime at? their own advantage, that they might enjoy quietly their owne ease, honour, and means, that they might have none to contradict them, but that the streame may run smoothly and wholly with them, what a fine brave thing were this? And because they see they cannot doe this while their ways are looked into and crossed, therefore they make such an outcry against the dividing the seamlesse coat of Christ.

But certainly, till our hearts be otherwise then yet they are, all our out-cries wil not serve our ends, the stilling our divisings. Did we less divide between God and our own ends, our own ways, we should not divide so much one from another. Wherefore let us first turn our thoughts to consider a little of this division between God and other things, and the evil of it.

CHAP. II.

The evill of dividing between God and any thing else.

THis people would give God something, and their idols something, and so think to please both, 2 *King.* 17. 33. *They feared the Lord, and served their Idolls.* Thus *Judah* in the days of *Josiah*, *Zeph.* 1. 5. *sware by the Lord, and by Malcham*; Swearing is a part of Gods worship, therefore no humane instituted Religious ceremony ought to be joyned with it, no more then with the Sacrament, or any other divine worship, no creature should share in it, but they joyned *Malcham*, that is their King. The worship and service proper to God hath been too much divided between God and the Kings of the Earth; but here it's probable is meant their Idoll, to which they gave a Kingly power over them, their Idoll Moloch had his name from hence.

I have read of *Redwald* King of the East Saxons, the first Prince of his Nation that was baptized, in the same place worshipped Christ, and set up an Altar to worship his Idols. Many

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mens ſpirits lye like that Haven, *Acts* 26. 12. towards the Southweſt and Northweſt, two oppoſite poinss: Surely their ſpirits muſt needs be very winding and crooked which lye towards ſuch oppoſites.

This dividing with God is very wicked; what communion hath God with *Belial? How can you partake of the Table of the Lord, and the Table of Devills?* 1 Cor. 10. 21. And leſt they ſhould thinke it a light thing thus to divide with God, hee adds, *verſ.* 22. *Doe we provoke the Lord to jealouſie? are we ſtronger then he?* It is a great provoking of God, and a fighting againſt him, thus to divide in his worſhip. To think that God ſhould accept of ſuch a dividing, is to make him cruel, like that *Harlot*, 1 *King.* 3. 26. who was content to have the child divided, *Let it be neither mine nor thine, but let it be divided.* Gods worſhip is as deare to him as any child can be to the moſt tender-hearted mother in the world. When *Darius* would have divided with *Alexander*, No, ſayes *Alexander*, there can be but one Sun in the Firmament. If we will be dividing with God, he will caſt off all. 2 *King.* 17. 33. it is ſaid, *they feared the Lord, and ſerved their Idolls*; but *verſ.* 34. it is ſaid, *they did not feare God*, God accounted a divided feare no feare at all. *Verſe* 16. it is ſaid, *They left all the Commandements of the Lord their God, and made them molten Images.* If they give any part of Gods honour to molten Images, he acknowledges no honour at all given to him, he accounts all his Commandements to be left. So *Jer.* 32. 23. *They have done nothing of all that thou commandeſt them to doe*: and *verſ.* 30. *The children of Iſrael and the children of Judah have onely done evill before me.*

God is infinite, and hath all excellency in him, therefore he muſt have the whole heart; Idols doe not challenge ſo much, becauſe they have not an univerſall excellency, a piece of worſhip is enough for them; our hearts, eſtates, liberties, all wee are or have, are more Gods then our owne. *Cyrus* tooke *Babylon* by dividing the River: The Devill ſoon ſurprizes us, if he can but divide our hearts.

The reaſon why heathen *Rome* rejected Chriſt from being of the number of their gods, when ſuch a thing was tendred to their Senate, was, Becauſe (ſay they) if we receive him to be a God,

a God, he will suffer none of our other gods; If we take in any other new god, we may yet retain still our old ones; but if we take this Jesus, all our old ones must be abandoned. Many at this day reject Christ upon this ground.

The Romanists since thinke they can take in Christ for a God, and yet divide between him and other gods; their Religion is made up of divisions between God and their graven Images; between Christ the Mediator, and Saints and Angels; between the Word, and their owne Traditions; between Divine Institutions, and Humane Inventions.

1 *King.* 18. 21. *Why halt ye between two opinions?* Wee must not be voluntary Cripples to halt between two. Why are you dismembred in your hearts and your opinions? to *Josephus* in his History mentioning that place. That is observable, when the Prophet put that question to them, the Text saith, *The people held their peace*, their mouths were stopped, they had not a word to say for themselves. If any thing be pretended for this dividing, it is that trouble may be prevented: exactnesse in Religion, through Reformation, giving up our selves wholly to God and his truth, hath a trew of bringing much trouble with it. Hence men winde and shift about, and doe what they doe by halves.

Si di midio Christi essemus contenti, facile transigeremus omnia.

It was a notable speech of *Calvin* to those who were offended with troubles they met with in the work of Reformation, *If wee could be content with halfe a Christ*, (saies he) *our worke would more easily goe on, we could some bring about what wee would have, we should not meet with so much opposition, but nothing but a whole Christ will serve our turne.*

Object. 1. But it is necessary that all things be reformed at once?

Answ. No: Affirmative Precepts doe not binde to all times, but Negative doe; therefore it is necessary at all times, that there be no mixture of evill with any good we doe, that our Mediocrity be not *Medium participationis*, but *Medium abnegationis*, between two extreams, which are evill, but not partaking of any evill; no good thing is moderated by mixture of evill, but by removing from it something that is evill, that hath already mingled it selfe with it.

Object. 2. But must God have all our hearts, so as we may not let them out at all to any thing else?

If

If wee let out our hearts to any thing but in ſubordination to God, then we divide between God and that thing ſinfully; but though we do let out our affections to other things, yet if it be in ſubordination to God, ſo farre as God is in thoſe things, and we may be led nearer to God by them; this is no dividing between God and other things, but an uniting all in God, and enjoying God in all. The Saints are inſtructed in this miſtery of godlineſſe, they know how to give God the whole heart, and yet to enjoy the comforts of wives and children, and eſtates, and callings, as much as any in the world; they have that heavenly skil to unite all in God, and enjoy God in all, God is all in all unto them in their enjoyments of all good whatſoever; but if our hearts be let out to any thing otherwiſe then thus, they go a whoring from God, and will certainly vaniſh in their own folly. This is contrary to that ſingleneſſe, to that oneneſſe of heart promiſed as a bleſſing of the Goſpel. Many of you complaine of barrenneſſe, here is the reaſon your hearts are divided; were the ſtream of your hearts wholly after God, it would runne ſtrongly, and bear down oppoſition before it, you would be fruitfull in all the wayes of holineſſe. *Anſw.*

How fruitful and gloriouſly uſefull would men in publike place be, if their hearts were ſingle and one for God; did they only care to honour God in their duty, and leave the care of protection of, and proviſion for themſelves and ſtate to God? Let not mens hearts be cut, be divided with their cares and feare about conſequences and ſucceſſes; their wiſdom ſhould be how to work all about for God, not how handſomely to contrive that God may have part, and themſelves part. The more fully we give up our ſelves, our ends, deſignes to God, the more ſecurely may we ſit under Gods protection, care, and bleſſing. Many of the good Kings of *Judah* had their hearts for God, but yet they let the high Places ſtand; their politick wiſdom divided their hearts between God, and their feare of diſturbance in the State; If they ſhould raiſe their Reformation ſo high, by this their diviſion, their hearts lay flat, the worke was neglected. But 2 *Chron.* 17. 6. *Jehoſhaphats heart was lift up in the wayes of the Lord, he tooke away the high places and groves, he ſought to the Lord God of his father, and walked*

ked in his commandements, not after the doings of Israel, vers. 4. But did he not bring disturbance to the Kingdome by this his zeale? No, *Vers. 5. Therefore the Lord stablished that Kingdome in his hand, and all Judah brought to Jehoshaphat presents, and hee had riches and honour in abundance.* And *vers. 10. The feare of the Lord fell upon all the kingdomes of the lands that were round about Judah, so that they made no warre against Jehoshaphat.* Vers. 12. *Jehoshaphat waxed great exceedingly.*

Let our hearts be for God alone, for God alone is enough to satisfie our hearts, to supply all good unto us for ever.

There is infinite reason our whole hearts should be for him, he is willing his whole heart should be for us. *Jer. 32. 41. Yea I will rejoyce over them to do them good, and I will plant them with my whole heart, and with my whole soule.*

CHAP. III.

Heart-divisions one from another.

WHen they divided from God, then they divided from his people, they would not joyn with his people in the way of his worship, only such as set their hearts to seek the Lord God of *Israel*, went to *Ierusalem* to sacrifice to the Lord God of their fathers, 2 *Chr.* 11. 16. only those whose hearts the Lord touched; but others for their owne carnall ends would not joyn with them, they saw trouble attended that way; and having divided themselves from God & his people, it was Gods curse upon them that they should be divided one from another; if you be divided from the truth, what can hold you together? Truth is a single, simple, plain thing, but error is various, and ensnarls it self with infinite contradictions: If people goe out of the plaine path of truth, they wander up and down God knows whither, intangling themselves in bryars and thornes, so as they cannot extricate themselves: As those ten *Tribes* which at first divided from *Iudah* only in their subjection to the house of *David*, and in their worship at *Ierusalem*, but after they denied all Scripture but only the 5. books of

πολυχιδὲς τὸ ψεῦδος καὶ πολυβόπον. *Theod.* πάκιλον καὶ πολυειδὲς καὶ συγκεχυμένον ἡ πλάνη ἡ δὲ ἀληθεία μία. *Chrys. Hom. 3. ad Rom.*

of *Moses*: They were exceedingly given, and generally addicted unto sorcery, magick, and witch-craft, in which they grew more and more notorious till Christs time. This is intimated in that blasphemy of the Jewes against our Saviour, *Thou art a Samaritan, and hast a Devil*, taxing him with the practice of that people, who commonly being Witches, had familiar spirits attending on them, for otherwise they knew he was no *Samaritan*, but a *Galilean* of *Nazareth*: They were also exceedingly divided amongst themselves. *Epiphanius* recites four severall sects of them, the *Ossens*, *Sebuaeans*, *Gortheniens*, and *Positheans*; Truth is the bond that keeps to unity, but errour is wilde, you know not where to find it, nor your selves if you give way to it: Our present times will be a testimony of this to all future generations. The wild and unruly divisions of our times is to be the subject of the future discourse. I am not ignorant nor unsensible of the difficulty, the trouble, the danger there is in medling with such a subject at such a time as this. He that meddles with the divisions of the times, may expect to be divided himself, to have his name, his repute, to be cut asunder and thrown this way and that way: It is an unthankfull work to meddle with a divided people; a man may with as much safety put his hand into a nest of Hornets. A learned man being once asked why he did not write his judgment about the controversie of his time, answered, To what purpose? it would not help the cause, but much hazard him that should meddle. That which one once said to *Luther*, when he was about interessing himself in seeking Reformation, sonnds in my ears, when I first thought of having to do with this Argument, *O Luther, rather get you into your Cell, and say, Lord have mercy upon us.*

Vide Montague Act. & Mon. of the Church *cap.* 7. *p.* 473. 474. *&c.*

Cui usui reipublicæ Christianæ & cui bono mihi.

Abi in Cellam & dic miserere nostri.

It is a great part of the skil of a Minister to divide the word aright; but this skill of his will be put to it, when he comes to divide the word amongst a divided people, to give every part its portion. I should never have ventured to have chosen a Text on purpose for such an argument; but seeing Providence hath brought it so fully into my way, I shall now venture upon it, with my heart cast and fixed upon that promise, *Pro.* 11. 3. *The uprightnesse of the upright shall guide him.*

I shall cast what I intend into this mould:

1. The causes of our Divisions.
2. The evill of them.
3. Cautions about them, that we may not make an ill use of them.
4. Remedies or cures of them.

The causes of our Divisions.

The principal cause from without, is the Devil, he seeks to keep his own kingdom free from divisions, but seeks nothing more then to cause divisions in the Kingdom of Christ. The *Mahumetans*, who worship a cursed impostor: The *Pagans*, who worship the Sun, Moon, and Stars: The *Ægyptians*, who worship Onions, Leeks, Cats and Dogs, never had such divisions amongst them as the worshippers of Jesus Christ have had, and have at this day amongst themselves; for all the former are the Devils kingdom, which he seeks to keep at peace; but he is that envious one who sows the seeds of division in the Kingdom of Christ; hence those who foment divisions amongst Christians are called Devils, 1 *Tim.* 3. 11. The wives of Deacons must not be slanderers: The word may be translated Devils: women are most liable to the Devils temptations this way, because they are weak, and are in danger to run away with sudden apprehensions without due examination; and what can foment division more then slandering, so far as any, especially in the Church, hath a hand in causing or fomenting division, so farre as she is a Devil in Scripture-language, the part of the Devil is acted by them. I remember *Cajetan* hath a note upon that place in the Gospel, where the devils being cast out of the man, who had a legion in him, prayed Christ that they might not goe out of that region; why would they not go out of that region? saye *Cajetan*; He gives this answer, The Devils have certain places to which they divide their work, such Devils to such a place for such a service, and such to another for another service; now these Devils were loath to be displaced of their region, though they were cast out of the man, having further work to do in that

Slanderers.

place:

place: If this be ſo, ſurely the Devills that are appointed to cauſe and foment diviſions and diſſentions above all regions, love to be in the region of Churches, for no where do diviſions ſuch hart as there, and at this time eſpecially; for now the Devils ſee they cannot prevail to get men to their old ſuperſtitious vanities; but ſome reformation there wil be, they now ſeek to mingle a perverſe ſpirit of diviſion amongſt men, hoping they ſhall prevail here, though they could not hold their own in the former. God put enmity between Satan and the Saints, but it is the Devil that puts enmity between Saints and Saints. When we hear fearful thundrings, and ſee terrible ſtorms and tempeſts, many people ſay, that ill ſpirits are abroad; ſurely theſe bluſtering ſtorms of contention are raiſed and continued from evill ſpirits: But the truth is, all the Devils in hel could do us no great hurt in dividing us from God or from one another, were it not for the corruption of our own hearts: Wherefore as the Lord ſays to *Iſrael*, *Perditio tua ex te*, thy deſtruction is from thy ſelf: So may we now ſay of *England*, *Diviſio tua ex te*, thy diviſion is from thy ſelfe.

The cauſes of our diviſions from our ſelves, may be referred to three heads.

1. Dividing principles; ſometimes our diviſions come down from our heads to our hearts.

2. Dividing diſtempers, ſometimes they go up from our hearts to our heads.

3. Dividing practiſes, and theſe come from head and heart, they foment and encreaſe both.

We will begin with dividing principles: Except ſome care be taken of the head, it will be in vaine to meddle with the heart, to cry out againſt our heart-diſtempers; the chief cauſe of many of our diviſions lies here: It is to litle purpoſe, to purge or apply any medicine to the lower parts, when the diſeaſe comes from diſtillations from the head.

CHAP.

CHAP. IV.

Dividing Principles.

The first,

There can be no agreement without Uniformity.

1. Dividing Principle.

THis Principle hath a long time caused much division in the Church. The right understanding wherein the weaknesse and falsenesse of it lyes, will help much to Peace, to joyn us sweetly together.

In the substantials of worship, Unity is necessary; there all are bound to go by the same rule, and to do to the uttermost they are able, the same thing.

But the circumstantials of worship have a two-fold consideration: They are either such, as though but circumstances to some other worship, yet have also in themselves some divine worship, some spirituall efficacie, something in them to commend our service unto God, or to cause some presence of God with us, or to work us nearer to God, by an efficacy beyond what they have in them of their owne natures. As for instance, Time is a circumstance, but the Lords day hath a worship in it commending our service to God, and an efficacie to bring God to us, and raise us to God: this not from any naturall efficacie of the time, but from Gods institution. Now in such circumstances as these, there ought to be uniformity; for these have institutions for their rule, and are not at mans liberty to be altered as he thinks best in prudence; But there are other circumstances which are onely naturall or civill, subservient to worship in a naturall or civill way; They are conversant about worship, but have nothing of worship in them, but are meerely naturall or civill helps to it. When we worship God, we do something as men as well as worshippers; hence we have need of some naturall or civill helps. As for instance, when we meet to worship God, wee being men as well as Christians, must have a conveniency of place, to keep us from the weather,

What circumstantials of worship must have institution, and what not.

then, to know whether to resort; and of time to know when.

There must be order: Many cannot speak at once to edification; modest and grave carriage is required of us, as a society of men, meeting about matters of weight. In these circumstances, and other of the like nature, there is no worship at all, there is no spirituall efficacie, there are only naturall or civill helps to us, while we are worshipping; therefore for these circumstances, humane prudence is sufficient to order them.

The right understanding of this takes away a great prejudice that many have against such as desire to keep to Divine Institutions, not onely in Substantials, but in the Circumstantials of worship; they thinke it an unreasonable thing, that divine Institution should be required for every circumstance in worship; this hath bred a great quarrel in the church: and well may it be thought unreasonable, if we required Institutions for circumstances in worship, which are but naturall or civill helps, and have no worship at all in them, for that indeed were endlesse, and a meer vanity. Certainly Institutions are to be required onely in things that are raised beyond what is in them naturally, in tendring my respects to God by them, or expecting to draw my heart nearer to God, or God nearer to me in the use of them. The contention about Uniformity is much encreased for want of a right understanding of this difference in the circumstantialls of worship; did we understand one another in this, wee might soon have Peace as concerning this thing.

In these latter sorts of circumstances we must also distinguish. There are some that must of necessity be determined, as time and place; it is therefore necessary, there should be an uniformity in these, in all the members of every society respectively, that they agree to meet in the same place, at the same time, naturall necessity requires this: but naturall necessity requires not the binding of severall Churches to Uniformity in things of this kind. The urging Uniformity beyond the rule in such things, hath in all ages caused wofull divisions in the Church. *Eusebius* tells of *Victor*, Bishop of *Rome*, about two hundred yeares after Christ, broke off communion

munion from all the Churches of *Asia*, for not keeping *Easter* the same time he did. The controversie was not about *Easter*, but onely about uniformity in the time. Never hath there been greater breaches of unity in the Church, then by violent urging Uniformity.

But further; there are other naturall civill circumstances, which need not at all be determined; though there be a liberty and variety in them, yet order and edification is not hereby hindered. As for instance, In hearing the word, one stands, as *Constantine* was wont constantly to do; another sits; one is uncovered, another is covered; one hath one kind of garment, another, another; yet no rules of modesty or gravity are broken. Now if any power should violently urge uniformity in such like circumstances, and not leave them as Christ hath done, here they make the necessity of uniformity a dividing principle, upon these four grounds.

1. This is a straitning mens naturall liberties, without satisfying their reason.

2. This hath been the in-let to almost all superstitions in the Church; First the plea hath been for decency and order, then there hath been stamped a humane institution to raise things higher.

3. The urging such things, when there is no reason seen in the nature of them; why this rather then that, makes men fear there is some religious respect put upon them already.

4. Here is a stretching the power of Authority beyond the limits of it, which Man naturally is very impatient of, not knowing how far it may yet further be extended. As for the practice of Church-Governors, or civill going beyond their bounds, we shall speak to in the third Head.

Quemadmodum illa varietas herbarum & florum mirifice oculos recreat, sic in imperio meo diversa fides & religio potius usui est quam oneri modo pacate vivunt.

I have read of *Solyman* the great Turk, when he was advised by a Muftey to compell those of divers Religions in his Dominions to Mahumetisme; looking out of his window into his Garden, where there was great variety of flowers and herbs, said, *As the variety of flowers and herbs seeme very delightfull, so the diversity of Religions in my Kingdome is rather usefull then burthensome, so it be those who professe them live peaceably.* I am not of his mind for the variety of severall Religions, of which further by and by; yet certainly in the

the varity of the practices of Brethren in such things as wee are speaking of, tuned with brotherly love one towards another, there will be a sweet harmony, when violent urging Uniformity in such things will cause a harsh discord in the Churches.

When the fore-named *Victor* of Rome, with those who joyned with him, caused wofull divisions in the Church by standing so much upon uniformity, urging there could be no Peace without it, by it they brake the peace of the Church. *Irænæus* and others in the same time pleaded for the peace of the Church, to be procured by yeelding to difference of practice in such things, in the name of all the brethren in *France* under his charge, he writes to *Victor*, and those who joyned with him, and tells them of the variety of practises of divers Brethren in times before them, which was very neare the Apostles times, who yet were at unity one with another. They who were Bishops (sayes he) before *Soter*, of that See which now thou governest, as *Anicetus*, *Pius*, *Higinus*, *Telesphorus*, *Xixtus*, were at unity with them of other Churches, although their observations were various, and *Polycarpus* being at *Rome* in the time of *Anicetus*, varyed in divers things from him. Although *Polycarpus* had (sayes he) what he did from *John* the Disciple of our Lord, with whom he conversed, yet would he not perswade *Anicetus* to the same things, but left him to the way of his owne Church, and they communicated lovingly one with another, and parted in a brotherly way. Cannot men walke peaceably in a broad way, though they do not tread just in one anothers steps? What though there be some distance in their walke, one towards one side, the other towards the other side of the way; must they needs fall out, because they are not in the same path, when the way is broad enough? Indeed if they went over a narrow bridg, they must not take that liberty to go abredth; if they keep not close to one anothers steps, if they step at a distance, they may fall into the River. Thus in matters of divine worship, we must look to it, that we walk exactly in the same steps; if there we presume to take liberty, wee may soone fall; but in circumstances of an inferiour nature, there may be difference without division. We must not here take

upon us to be wiſer then Chriſt. *Melanthon* in an Epiſtle to ſome Brethren of differing minds (cited by *Gerſom Bucerus*) perſwades to unity thus: *Seeing* (ſaith he) *wee agree in the principall Articles of Faith, let us embrace one another with mutuall love, the diſſimilitude and varity of Rights and Ceremonies,* (I will adde, ſayes *Bucerus*) *and of Eccleſiaſticall Government, ought not to diſjoyn our minds.*

Cum de præcipuis articulis doctrinæ Chriſtianæ inter nos conſtet, complectamur nos mutuo amore, neq; diſſimilitas & varietas rituum & ceremoniarum, addam ego & politia Eccleſiaſtica, diſjungere debet mentes noſtras

CHAP. V.

The ſecond dividing Principle: All Religions are to be tolerated.

2. The ſecond dividing principle.

THis is a divider indeed. There is a great outcry of this but what is the ſcope of it? it is to exaſperate mens ſpirits againſt the toleration of any thing. Some think there muſt needs be a neceſſary dependance between tolerating ſome things conceived errors, and tolerating all things; and if it were not for the fear of the one, there would not be ſuch ado about the other. But I hope I ſhall clearly ſhew there is no ſuch dependence; but as this is a dividing principle, that all things ſhould be tolerated, ſo the other is as truly dividing and falſe, that nothing ſhould be tolerated.

There is nothing makes more ſtirre amongſt us at this day, then this principle of abſolute liberty in matters of Religion. Conſcience preſſes me to ſpeak what I ſhall find to be the mind of God in this thing: The wantonneſſe of mens ſpirits, their extream boldneſſe about the matters of God, and Chriſt, is ſuch, as ſhould cauſe our hearts to tremble; ſuch horrid blaſphemous things are amongſt us, owned and profeſſed with ſo much impudence, and their practice ſtrengthned by this Principle, That there is to be an abſolute liberty in the things of Religion, that our duty to God, our love to, and care of the preſervation of Religion, calls us to ſet our ſelves againſt ſuch a falſe, ſinfull, dangerous diſturbing Principle as this is.

This Principle is ſtrengthened by two Poſitions; both which

which are dividing as well as the Principle it ſelfe.

Firſt, That Magiſtrates have nothing to do with men in the matters of Religion.

Secondly, Conſcience is a tender thing, and muſt have liberty; nothing muſt be done to men, who plead their conſciences for what they do.

Firſt, wee ſhall ſhew the Principle it ſelfe to be a dividing principle; Then the miſtakes in thoſe two aſſertions, that uphold this principle: As they ſtrengthen the principle, ſo they ſtrengthen diviſion.

The principle is dividing; For,

Firſt, It is an abhorring to nature. Is it not an abhorring thing to any mans heart in the world, that men ſhould ſuffer that God to be blaſphemed, whom they honour? and that nothing ſhould be done for the reſtrayning any, but to aske them why they doe ſo, and to perſwade them to doe otherwiſe? There hath ever been as great a conteſtation amongſt people about Religion, as about any thing, *Exod.* 8. 25, 26. *Pharaoh* bade *Moſes ſacrifice in the land*: But *Moſes ſaid, It is not meete ſo to doe; for we ſhall ſacrifice the abominations of the Ægyptians: Loe, ſhall wee ſacrifice the abomination of the Ægyptians before their eyes, and will they not ſtone us?* Though they had leave of the King, yet the people would not endure it. 1.

Secondly, It is againſt the light of Scripture, *Deutr.* 13. 6. *If thy brother the ſonne of thy mother, or thy ſonne, or thy daughter, or the wife of thy boſome, or thy friend, which is as thine owne ſoule, entice thee ſecretly, ſaying, Let us goe and ſerve other gods, which thou haſt not knowne, nor thy fathers, Thou ſhalt not conſent unto him, nor hearken to him; neither ſhall thine eye pity him, neither ſhalt thou ſpare him, nor conceale him: But thou ſhalt ſurely kill him; thine hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the people.* 2.

Let not any put of this Scripture, ſaying, This is in the Old Teſtament, but we finde no ſuch thing in the Goſpel; for we find the ſame thing, almoſt the ſame words, uſed in a Propheſie of the times of the Goſpel, *Zech.* 13. 3. In the latter end of the 12. Chapter, it is prophecyed that thoſe who

pierced Chriſt, ſhould looke upon him, and mourne, &c. having a ſpirit of grace and ſupplication powred upon them. Chap. 13. 1. *There ſhall now be opened a fountaine for ſinne and for uncleanneſſe.* Verſ. 3. *It ſhall come to paſſe, that be that takes upon him to prophefie that his father and his mother that begate him, ſhall ſay unto him, Thou ſhalt not live, for thou ſpeakeſt lyes in the name of the Lord: And his father and his mother that begate him, ſhall thruſt him through when he prophefieth.*

You muſt underſtand this by that in *Deut.* The meaning is not, that his father or mother ſhould preſently run a knife into him, but that though they begat him, yet they ſhould be the means to bring him to condign puniſhment, even the taking away his life; thoſe who were the inſtruments of his life, ſhould now be the inſtruments of his death.

3. Thirdly, It is a dividing principle, becauſe by it the reines are let looſe to all kind of wantonneſſe, and ſpirit of oppoſition, in the matters of Religion. Men naturally are wanton in nothing more then in the things of Religion; and corrupt ſpirits are bent upon, and pleaſed with oppoſition in theſe things, above any other: for being things ſuppoſed to have an excellency in them, and above reaſon, and ſo liable to contradiction from men of corrupt minds, if there be nothing to reſtrain men from oppoſing one another in them; the wantonneſſe and pride of mens hearts will carry them forth to infinite jarrings, contentions, and diviſions.

If it be ſaid, Chriſt hath left ſpirituall meanes to helpe this.

It is anſwered, Chriſts ſpirituall meanes are to work in a ſpirituall way upon the heart to change it, and ſecondarily upon the outward man; while Chriſts means are working thus, externall means may keep evill from breaking forth in the outward man; Chriſt hath not left the outward man at abſolute liberty to do what it will, till ſpirituall meanes be made effectuall to the heart, eſpecially conſidering if you grant this liberty, men may chooſe whether any of thoſe ſpirituall means of Chriſt ſhould at all come at them.

The firſt poſition that upholds this dividing principle: *Magiſtrates have nothing to do in the matters of Religion.*

It

It must be granetd, that a Magistrate is not an Officer of Jesus Christ the Mediator in his Mediatory Kingdome.

A Magistrate not an Officer *Regni Mediatorii.*

There is a two-fold government that Christ hath:

1. One as he is God equall with the Father, together with the Father, ruling heaven and earth.

2. Another, as he is God and man, Mediator, in a peculiar Kingdome of his that he hath by way of dispensation from the Father.

Now the Magistrate is an Officer of God, both the Father and the Son, in the generall government of the world. But he is not the Officer of Christ, in that Kingdome of his that he hath by way of dispensation from the Father, that *Regnum Mediatorum*, as Divines call it: No, though he be a Christian Magistrate, there are no Officers of that, but such as are by divine institution set down in the Word; his Christianity doth only adde unto him further ability to execute the work of his Office in a better manner, it adds no new authority to him: An Infidell Magistrate converted to Christian Religion, is thereby better enabled to performe the duty of his place then before, but he had the same authority before; it was his sinn, he did not use his Authority now as he is able to do; though he be a Christian who is a Magistrate, yet the power of his Magistracy belongs to another Kingdom, different from that the second person hath as he is Christ the Mediator.

But doth not this then exclude him from the exercise of any power in the matters of Christian Religion? *Object. 2.*

No, for God in the exercise of his power governing the world, hath a speciall ayme at the promoting the Kingdom of his Sonne Christ the Mediator: Therefore Magistrates exercising this power of God, ought to ayme at these ends, that God himselfe aymes at in the exercise of his own power, that is, to be usefull to Christs Government in his Church, and for the good of his Church: God in all his wayes, from the beginning of the world, hath aymed at the setting up his Son to be King upon his holy Hill, at the promoting of the glory of him who is God-man: and if his Ministers doe not make use of their power to this end, when this Kingdome of his Sonne comes to be revealed to them, he will require it at their hands. *Answ.*

The

The power that God invested Magistrates withall in matters of Religion in the Old Testament, is so full and cleare in that which God gave to the Kings of *Judah* and *Israel*, that to name particulars would almost make a volume; I find many who write about this subject, spend most of their strength here, but I wholly forbear mentioning instances in this, because it is granted by all that they had power; but the argument from thence to the power of Magistrates in the times of the Gospel, prevails little with those who hold this Dividing Principle we are now speaking of. For they tell us that their power was typicall, they in the exercise of such a power were types of the Kingly power of Christ, for we find glorious promises of dominion and stability made to Christ in the persons of many of those Kings.

2. They tell us, that it is no argument, because Priests and Levites had in time of the Law power in temporall things, in ordering the affairs of the State; therefore Ministers should have civill authority now: So neither is it an argument, because Magistrates had power then in spirituall things, therefore our Magistrates should have the like now.

3. They tell us that the Church and Common-wealth of the Jews were mixed in one; hence to be a stranger from the Church is expressed by being a stranger from the Commonwealth of *Israel*, *Ephes.* 2. 12. and therefore their Magistrates were Church-officers as well as Civill.

4. That the people of the Jews were brought up in a more servile way then Christ would have his Church, in the times of the Gospel, brought up in: Compulsion therefore in matters of Religion was more sutable to their condition, then it is to our *Jerusalem* which is free.

5. The whole Church was then bound to be under the same State-government; the Laws of their State were by divine appointment; their Kings were chosen by God; but now Christ chuses his Church out of all Nations of the earth, and leaves them to the severall Governments, Lawes, Officers of severall Nations for their Civill State.

1. 1. I confesse were there nothing but meerly examples or Laws from the Old Testament to confute this dividing Position, to an examining eye the argument would hardly be cogent

gent or satisfactory, only so far as there is a common reason and equity in them, and so all the judiciall binde now as well as they did then.

2. So far as the New Testament approves of for the times of it, what was formerly done in the Old. 2.

The strength of the argument from the power of Magistrates in the Old Testament, lyes in these two.

First, there is a common reason and equity, what ever the strength of such kind of arguing be from one Spirituall Ordinances to prove another, yet without all question, it is strong enough from one Civill Ordinance to prove another, though it be conversant about spirituall things.

Is is the Dictate of Nature, that Magistrates should have some power in matters of Religion. The generality of all people have ever thought it equall. It hath been ever challenged in all Nations and Common-wealths. The Heathens would never suffer their gods to be blasphemed, but punish such as were guilty thereof by the power of the Magistrate. *Socrates* was put to death for blaspheming their multiplicity of gods.

2ly Surely there is a common equity, for there is a necessity of it as truly now as there was then. I cannot argue the being of Spirituall Ordinances from our need of them, not thus there is such an institution, for the Church hath need of it; but rather thus, I find it in the Word to be an institution, and therefore the Church hath need of it. But in naturall or civill things this way of arguing is strong enough; there is need of such a help, and therefore we should seek to have it.

Now sure the need we have of such a power, is exceeding great, we were in a most miserable condition if we had no externall civil power to restrain from any kinds of blasphemies and seducements. The condition of the Jews, O how happy was it in comparison of ours, if this were denyed us! for if any one of theirs did blaspheme God, or seek to seduce any from him, they knew what to do with him, besides perswading him to the contrary; but if any should seek to seduce the wives of our bosoms, children of our bodies, friends as dear to us as our own lives, into those wayes that we think in our consciences will undo their souls to all eternity, yet wee must only desire them they would not do so, we must only admonish.

nish, and seek to convince them, or reprove them, but restrain them we cannot: If the deliverance of us from the pedagogy of the Law hath brought us into this condition, our burden is greater in this thing then any that the Law laid upon our fore-fathers. Hath Christ delevered us from one burden to lay a greater upon us? Must we now see those who are dearest to us drawn into the wayes of eternall destruction, and stand and look on, but no way left to help them, or our selves, unlesse wee can perswade to the contrary? surely our condition is very sad: Have we not cause to say, Lord let any burthen of the Ceremonial Law be laid upon our necks rather then this? If there were a company of mad men running up and downe the streets with knives and swords in their hands, endeavouring to mischief and kill all they met with, and we must doe nothing to restraine them; if we could perswade them to doe otherwise, well and good: but that is all we can do for help; what a dangerous thing were this? The case is the same, when those who are mad with damnable Heresies, run from place to place, seeking to draw all they can from the truth; If we have no means of help but arguments, it is ill with us: Surely God hath not put his people into such a sad condition as this is, he hath provided better for his people then thus.

Thirdly, wee find in the Record of Scripture mention of Heathen Magistrates, who had nothing but the light of nature to guide them, interessing themselves in matters of Religion, and this the Holy Ghost relates in way of commendation of them for this thing.

The argument from these examples cannot be avoided, as that which is taken from the practice of the Kings of *Judah*. We read *Ezra* 7.26. *Artaxerxes* interposes his power in matters of Religion, and *Ezra* blesses God for it, *Whosoever will not doe the Law of thy God, and the Law of the King, let judgement be excuted speedily upon him.* And in the next words, *Ezra* blessed God, who put it in the heart of the King by these and other means, to beautifie his house. The making such a Law was one notable meanes whereby the House of the Lord came to be beautified.

Thus also *Nebuchadnezzar*, Dan. 3. 29. *I make a Decree*

that

that every people, nation and language, who speake any thing against the God of Shadrach, Meshach, and Abednego, shall be cut in pieces, and their houses shall be made a dung-hill, &c. Thus the Scripture records as a worke of the Kings repentance.

The King of Nineveh, *Jonah* 3. by the decree of his Princes and Nobles, proclaims a Fast, and commands every one to cry *mightily to God, and to turne from his evill way.*

Further, let us see how the holy Ghost justifies this power of the Magistrate in the times of the Gospel: First, in the Prophecies of the times of the Gospel: Secondly, in divers places in the New Testament.

For Prophecies, the fore-named place, *Zech.* 13. 3. cannot be put off: *Isa.* 49. 23. *Kings shall be thy nursing fathers, and Queens thy nursing mothers.* The protection of their civil peace is not sufficient to give them such a denomination of nursing fathers and mothers.

Esay 60. 10. *The sonnes of strangers shall build up thy walls, and their Kings shall minister unto thee*: They shall not only be favourers of them, but as Kings they shall minister to them, even by their power: So *Rev.* 21. 24. *The Kings of the earth shall bring their glory and honour* to the Church: there is such a time coming. This surely is more then meerly to protect their outward peace.

In the New Testament, *Rom.* 13. 4. *He is thy Minister for thy good.* 1 Pet. 2. 13, 14. *Submit your selves to every ordinance of man for the Lords sake, whether it be to the King as to the supream, or unto Governours, which are sent for the punishment of evill doers, and the praise of them that doe well.* Now seeing the Scripture speaks thus generally, *For thy good, and for the punishment of evill doers, and praise of them that doe well, Non distinguendum ubi Scriptura non distinguit*, Except the nature of the thing require, why should we distinguish where the Scripture doth not?

You will say, The nature of the thing spoken of will require that it must be restrained to those things that belong to his cognisance.

Such a limitation must of necessity be granted; therefore

It is true that the Magistrate cannot command every good thing, nor punish every evill; the abstruse controversies in Religion come not under the cognisance of a Magistrate, as a Magistrate; only such things as are against the rules of common justice and equity, and the common light of Christianity, where he is to govern Christians, for he is to enjoyn and punish such things only as if he were not, the community of people which sets him up, ought to enjoyn and punish, for he hath his power from them: but of this more in the next Principle.

If you shall say, *But those Scriptures speaking of Civill Magistrates, wee must understand them to be meant onely of civill things.*

The Magistrate hath his appellation civil, because the power that he exercises is civill, the things that he do are civill; he cannot do the works of a Church-officer, by all the power he hath, as administer Sacraments, and the like; but this hinders not the use of his civil power, and the doing of external acts upon the outward man, subservient to spiritual good; indeed what he doth, hath not any spirituall efficacy in it, for then it were worship. Though he cannot work in a spirituall way upon mans soule, by his power, it is not an Ordinance set apart by God to that end, yet he may by the exercise of his power upon the outward man, restrain it from the externall act of evill, or bring it to an externall good; his power still that he exercises is civill, yet ordered to the help of spirituall good, either *removendo prohibentia*, or *applicando media externa*, or *cohibendo a malo externo*; removing outward things that hindered, applying outward means, or keeping from outward evils. Whatsoever Commandement requires any duty, requires us to make use of all things that may help us to the performance of that duty; if there be any civil, naturall, spiritual helps, we are bound to make use of all. Only here lies the great doubt, *Whether hath God appointed the use of the Magistrates power to be a helpe to the things of Religion? Hath God made this to be an Ordinance for the spirituall good of people?*

That it is by God an Ordinance for their civill good, is plaine out of those Scriptures before mentioned; *but how doth*

it

it appeare that ever God intended it to be an Ordinance for their spirituall good?

What naturalnes there is in any thing, it hath it from God, for nature is Gods worke, if there be a naturalneſs in it to work upon the outward man, for the furtherance of ſpirituall good; this is from God: if I ſhould uſe it to work upon the inward man expecting a ſpirituall efficacy, then I make it an ordinance to my ſelf, and ſin againſt God, preſuming to put more in a creature of his, then it was appointed to. In this conſiſted the evil of ceremonies, they were uſed in a ſpirituall way, to work upon the heart of man, by vertue of that inſtitution that man put upon them, beyond what God in their natural power ever put into them. *Anſw.*

But how can naturall and externall things be helpt to things ſpirituall and divine?

Any mans reaſon, yea ſenſe may tell him, that the taking away externall hindrances, and the putting upon externall uſe of divers things, may keep from much evill, and further much good that is ſpirituall and divine; though it cannot reach to the ſpiritualneſſe and divineneſſe of that good, yet it reaches to the externall action, without which that divine and ſpirituall good cannot be. Wherefore ſeeing the New Taſtament ſets out the power of Magiſtrates, and requires ſubmiſſion to them in ſuch generall termes; from this we may draw ſuch a concluſion, Therefore the Lord intended to leave Chriſtians for their ſubjection to Magiſtrates, to the light of nature, & to the equity of the generall rules that were in Scripture before time; if God ſhould ſay, Ye are Chriſtians, ſee you part not with that liberty Chriſt hath purchaſed for you; we may give this account, Lord we found in thy word that once thou didſt make uſe of the power of *Magiſtrates* in matters of *Religion*, & in the *New Teſtament* there was nothing revealed to forbid their power in them; nay Lord, *Thou toldſt us there, that thou haſt appointed them for our good, and to be a terrour to evill workes in the generall.* From thence we gathered, that in our yeelding to their power, it was thy will we ſhould make uſe of thoſe generall rules in Scripture wee found before the times of the Goſpel, & of the light of nature. Being alſo perſwaded it was thy mind we ſhould make uſe *Anſw.*

of all the naturall helps we could for our ſpirituall advantage, & we found it recorded in thy Word that thou didſt allow of the exerciſe of ſuch power in the things of Religion, even to thoſe who had only the light of nature to guide them and being the uſe of it reached only to the outward man, we did not ſee a neceſſity of a ſpeciall inſtitution for this, knowing what naturalneſs it had in it, to be an externall help was put into it by thy ſelf, therefore we made uſe of it. God will accept of this account. Add yet a conſideration or two.

1. When the Apoſtles were convented before Civil Authority about matters of Religion, we never find that they pleaded for themſelves, You have no power to meddle with us in the things of Religion, they belong to Jeſus Chriſt only who is our King, & to that government he hath ſet in his Church; No, their plea was only the juſtneſs of their cauſe, that what they profeſſed and preached was the truth of God, they did it in obedience to God.

2. If all men be bound to improve all the abilities, gifts, talents they have for the propagation of the Goſpel, the Magiſtrates are bound to improve thoſe which are peculiar to them; If a man hath more wiſdom then others, or a greater eſtate, or more friends, he is to make uſe of all theſe for helps to the furtherance of Religion; if then a man hath more power then others, he is to improve that likewiſe, not onely by countenancing what he conceiveth to be right, but by all other means according to the dictates of Reaſon, not forbidden by Scripture.

Si ideo dicetur coronari licere, quia non prohibent Scripturæ; aq; retorquebitur ideo coronari non licere, quia Scriptura non jubeat. Tertul. de coron. milit.

But we have often heard that of *Tertullian* urged; *If it be therefore ſaid it is lawfull becauſe the Scripture doth not forbid, it is therefore unlawfull becauſe the Scripture doth not command.*

Anſ. In the matters of Gods worſhip this rule is to be urged, but not in matters civil or natural, though in their way ſubſervient to worſhip, their Reaſon may guide very far.

But you will ſay, *What? will you then make the Magiſtrate a Judge in all cauſes of Religion? he may be a wicked man, a Heathen, and yet a true Magiſtrate.*

Anſ. Whatſoever he be, yet he may be a Judg in matters of fact, & ſo far as Reaſon may go in matters of right, he may judge whether you do not go againſt your owne principles, either

either in your profession, acts of worship, or in the wrong you do to your brother; yea, he may judg whether your very principles be not contrary to the common light of the knowledg of God, that God hath given to men, and to the rules of humane justice. A Magistrate who is not skilfull in Physicke or Navigation, yet he may judg Physitians and Mariners, if they wrong others in their way.

CHAP. VI.

The second Position, Conscience is a tender thing, and must not be medled with.

CErtainly Conscience is a very tender thing; and as men must take heed how they offer violence to their own consciences, so to the consciences of others; It is such a thing as is not in subjection to any creature in Heaven or Earth, only to God himself. *Gerrard* reports out of the Histories of *France* of a King of *Navarre*, writing to his Nobles, used this expression, *The rule over consciences and soules is left to God alone*: And of a King of *Polonia*, who was wont frequently to say, *That God had reserved three things to himselfe*: 1. *To make something of nothing.* 2. *To know things future.* 3. *To rule over conscience.* *Maximilian* the second used to say, *There was no tyranny more intollerable then to seeke to rule over consciences.* *Henry* the third, King of *France*, as the last pangs of death carried him into another world, had this speech, *Learn of me that piety is a duty of man unto God, over which worldly force hath no power*; this was spoken in the same Chamber where the Councell was held about that fatall *Bartholmew* day, in the year 1572.

Dominatum in conscientias & animas soli Deo relictum.

Deum tria sibi reservasse, ex nihilo aliquid facere, futura scire, & conscientiis dominari.

But for all this, the Devill must not be let alone, though he be got into mens consciences, God hath appointed no City of refuge for him; if he flies to mens consciences, as *Joab* did to the horns of the Altar, he must be fetched from thence, or falne upon there. Something may be done to men to keepe them

Nullam esse tyrannidem intollerabiliorem, quam conscientiis dominari velle.

them from evill, and to reduce them, notwithstanding the plea of their consciences.

What shou'd be done to a man that pleads his conscience.

But what may be done to a man in such a case?

1. First, any man that pleads his conscience, may be required to give an account of his conscience; it is not enough for him to say, his conscience puts him upon such a thing, or keeps him from such a thing; he must give an account of the grounds upon which his conscience goes.

The word requires us to give an account to every man of that hope that is in us, if he requires it in a due way; wee are bound to give no offence neither to the Jew nor Gentile: It is against the light of nature, that men in a society should do things of which they need give no account to any whatsoever.

2. Secondly, due enquiry is to be made, whether the Devill be indeed in the conscience, it may be you shall finde him in some other room of the soule, only he pretends to that as his sanctuary, hoping to escape better there then any where else; if he should be found in a mans will, he thinks he should be soon hunted out with violence, he could not scape there; but he hopes men will deal more tenderly with conscience; therefore either thither he will get, or at least he will give it out he is got in there, hoping you will enquire after him no further, when it is given out he hath taken refuge there, as a Malefactor searched after; it may be is lurking in some house not far from you; but that you may either not search, or cease searching; he causes it to be given out, that he is got into some strong Castle, or some other Countrey where there is little hope to come at him.

Quest. *But how shall it be known, whether the Devill be in a mans conscience or not? Conscience is an inward roome, who can see into it, what, or who is there?*

Answ. It is a very hard thing to give a judgment, but these notes may help us much in discerning.

1. First, If I see a mans owne private interest is much engaged in what he pretends conscience for, this may be enough to raise suspition, though it can be no determining rule; for a man may in some things have his conscience put him upon that

that where there is much of his owne interest; but this brings him under much suspition, if the thing be not exceeding clear to the view of every man.

Secondly, if in the course of a mans life, he appears not to be much under the command of his conscience, but can take liberty as he pleases; if indeed a man in the generall course of his life appears to be very conscientious; we had need take heed how we meddle with such a man in a way of opposition, except the evill we see now in him be very clear and grosse; but that man, who in the common course of his life, can trifle with his conscience, hath deprived himselfe of the benefit of this plea, as a man may forfeit the benefit of his freedome in the City by misdemeanour: so the benefit that otherwise might be had of such a plea may be forfeited by such looseness of life. 2.

Thirdly, when the account a man gives cannot in any rational way be judged such, giving allowance to all his weaknesses, as should probably mis-lead him so grosly, as is apparant he is misled. We must grant, that those may be reasons to one which are not to another; but when they appeare so grosse, as after all allowances to weaknesses, they cannot in any common understanding reach to such a conclusion, we may at least suspect very much, that the evill of this man lies not in his conscience, but some where else; yet we should not do well to be too hasty and violent with such men; it may be a man for a while may be so over-powred, that he is not able to render a rationall account of his wayes, but wait a while, and deal with him tenderly in love; consider his personal disabilities, his temptations, give him all the allowance you can; if one means prevail not to shew him his error, try another; if at one time you do no good upon him, see what may be done at another; consider, is it not possible, that even such weak things may appear to the conscience of a man that hath so many weaknesses, and lies under so many temptations, to be for the present such grounds as he cannot without sin deny; and if so, you had need deale tenderly with such a man, except the grosenes of the evill requires severity. 3.

4ly. If a man be proud and turbulent in his carriage, by 4.

that

that you may know the Devill is rather in the will then in the conscience; though an erroneous conscience may cause one to hold fast an errour, yet it does not put upon proud, scornfull, turbulent behaviour: When a man by reason of his conscience (it may be the weakness of it) differs from his brethren, hee had need carry himself with all humility and meekness, & self-denyal in all other things; he should be willing to be a servant to every man, in what lawfully he may, that thereby he may shew to all, that it is not from any wilfulnesse, but meerly the tenderness of his conscience, that he cannot come off to that which his brethren can doe, whom yet he reverences, and in his carriage towards them, shews that he yet esteems them his betters; but if a man that is weak, very much beneath others in parts and graces, shall carry himselfe high, imperious, contemning and vilifying those who differ from him, and be contentious with them: There is great reason to think, that the corruption is in the will rather then any where else; if there should be some conscience yet in these men, their heart-distempers may justly forfeit their right of pleading their consciences. Those who oppose them, if they doe it in a Christian way, may justifie what they doe before God; if God should call them to an accoont, and say, why did you deal so with such men who professed they were put upon what they held and did, by their consciences, if they can answer thus, Lord thou knowest we were willing to have dealt with them in all tenderness, if we could have seen conscientiousness in their carriage; but we saw nothing but scornfulness, pride, imperiousness, turbulency, conceitednes, we could see nothing of the Spirit of Jesus Christ acting them in their way; this their carriage perswaded us, that the sinfulnesse was got rather into their wills then their consciences.

5. 5ly. When a man is not willing to make use of meanes to inform his conscience, not of those meanes that are not against his owne principles, but goes on peremptorily and stoutly: Surely, when we see many of our Brethren differing from us, our respect to them should gain so much at least from us, that if there be any means left unused, for the further trying

trying our opinions, or informing our judgements, we should make use of that meanes, a conscientious heart will do so.

The fixt note added, will seale up all; when a man by reason or Scripture is so put to it, as he must either renounce his errour, or flye from some of his own principles, he will rather deny his principles, then yeeld himselfe convinced of his errour; yea, when those principles are of great moment. The man that doth thus is the man spoken of, *Tit.* 3. 11. that is αὐτοκατάκριτος, condemned of himselfe, *An Heretick after the first and second admonition reject, because he is selfe-condemned*; wee must not reject every man that erres in every little thing, no not after two or three admonitions, that was a prelatical, tyrannicall rule, but he must be an Heretick, and errring so grossly, as he is self-condemned in his errour, and such a man suffers not for his conscience, when he is rejected, but for sinning against his conscience. 6.

Object. But who can know when a man is condemned of himselfe? the judgement of a mans owne conscience is a secret thing.

Answ. This is the strength of this hold the Devil gets into, he thinks he gets so deep, that you cannot get to it to find him out, and as for Gods displeasure who knows their consciences, these men will venture that. But by this Scripture, *Tit.* 3. it is clear, that a mans conscience may be so far seen into, as there may be a judgment passed upon a man, that he is a self-condemned man: To what purpose otherwise serves this Scripture? it is not like this Heretick would acknowledg that he was self-condemned, but yet the Apostle makes this the ground why he should be rejected; As if he should say, You see he wil go against his own principles, against what his conscience tells him is truth, meerly to maintain a wicked Heresie that he is infected withall; let him therefore plead what he will, reject him, for his own conscience condemns him, and GOD is greater then his Conscience, and knowes all things.

3. The third thing that is to be done to a man who pleads his conscience for evill, is, the great snare and danger he brings himself into, is to be declared to him, that by giving way to

let evill into his *conſcience*, he puts himſelf into ſuch a condition, as whatſoever he doth, he muſt needs ſin againſt God, ſo long as he holds his errour: Evill gets into the *conſciences* of many very eaſily, becauſe they think the dictates of their *conſciences* will be ſufficient to bear them out in what they doe; but they are deceived, for an erroneous *conſcience* does not bind, you ſin notwithſtanding your *conſcience* bids you do it; and if you goe againſt this erroneous *conſcience*, you ſinne too; what a miſerable ſnare is this? you had need look to your ſelves then, and take heed what you let into your *conſciences*.

Conſcientia erronea non obligat.

4. The fourth thing is, to charge him, and if it be in a matter of conſequence, to adjure him in the Name of God (who is the ſearcher of the hearts of men, and will judg them at the great day accordingly) that he deals plainly and ſincerely, not to dare to put a pretence upon that which he knows his *conſcience* cannot juſtifie him in; if there be indeed any conſcientiouſneſs in the man, this will ſtartle him.

5. But it may be this will not prevail, wherefore in the fifth place, whatſoever a man holds, though his *conſcience* be never ſo much taken with it, yet if it cannot ſtand with the power of godlineſs, but deſtroys it, if this man be in a Chriſtian ſociety after all means uſed to reduce him, if he ſtill perſeveres in it, he is, notwithſtanding his *conſcience*, to be caſt out of the ſociety of the Saints; this is not a little matter, if a man hath any *conſcience* in him, it cannot but be a dreadfull thing to him: If poyſon be got into a glaſs, and you cannot waſh it out, the poyſon and glaſs too is to be thrown into the ſinck: Such a man as this is, with the *conſcience* that he hath, is to be thrown upon the dung-hill. If a man by his wickedneſs cuts himſelf off from the myſticall body of Chriſt, the Church may cut him off from his viſible, he hath forfeited his Church-priviledges.

6. Sixtly, If the errour with the profeſſion of it be deſtructive to the State, and he cannot be reclaimed, he may likewiſe be cut off from it, or at leaſt deprived of the priviledges of it, and benefits by it, notwithſtanding his plea of *conſcience*. This juſtifies the cutting off Jeſuites and Prieſts, who teach people that the Crown is at the diſpoſe of any forraign pow-

er,

er, by which also subjects may be freed from their Allegiance.
A Reverend Divine of ours, in a Treatise upon the powring out of the 7. Vials, interprets the turning of the Rivers into blood; the execution of Justice even to blood upon the Romish Emissaries, the Jesuites and Priests, who come from the *See* of *Rome*, to take people off from their Allegiance. Mr. Cotton.

7ly. What ever pretence of *conscience* a man hath, yet this cannot excuse him in any matter of apparant injustice done to his brother in his estate or goods: As suppose a man pleads *conscience* in the point of community of goods, yet if he take away his neighbours goods by violence, his *conscience* cannot deliver him from the stroak of justice. The Papists pretend *conscience* for their murthers, for the Catholique cause, but this delivers them not out of the hands of justice; if a man pleads *conscience* that he is bound to marry more wives then one, and the like. 7.

Eighthly, a man may bring himself under both Civill and Ecclesiasticall sword, not only for sins destructive and injurious to our brother, but for sinns against God, if they be also against the light of nature, as blasphemy and grosse idolatry: Though the Sunn be down, if you allow your servant a candle to work ordinary work by, and he put it out, he cannot plead he could not work, because it was dark: Man at first had Sun-light to work by, but our Sun is down, yet we have the candle of the light of nature; if we sinn against that, our darkness can be no plea for us: and if he be a professed Christian, and sins against the common light of Christianity, which he cannot but see, except he will shut his eyes, he is to be dealt with as a man that sins against the light of Nature. 8.

Though such as are not Christians cannot by violence be compelled to profess Christian Religion, yet notwithstanding any plea of their *conscience*, they may be restrained, & that by violence, if other means will not do it, from an open blaspheming Christ, and the Scriptures, or doing any acts of open dishonour to them; acts of open dishonour to God done by any whomsoever, as they are abominable, so such as have loved God and Christ, have accounted them unsufferable. 9.

I ſuppoſe you have heard or read that notable ſtory we have in the Book of *Martyrs*, of one *Gardiner*, though we undertake not to juſtifie his practice as allowable in an ordinary way, he being but a private man, yet there were little queſtion to be made of it had he been a Magiſtrate: He being a Merchant in *Portugall*, ſeeing the Cardinall offering the Hoaſt, though it were in the preſence of the King and his Nobles, yet he runs to him and ſnatches it out of his hand, and throws it under his feet; if the King himſelf had done this, who would have condemned it?

10. Notwithſtanding any mans conſcience, he may be kept from endangering the ſalvation of others, no mans conſcience can ſet him at liberty to hurt others.

Thoſe who ſtrengthen others in dangerous ſoule-damning principles, may be taken from them, the light of Nature teaches it.

11. In ſome caſes, a private man may himſelfe uſe violence to reſtraine men from evill; if a man ſhould come to ſeduce my wife, or childe, in a matter I know will endanger their ſouls, if I could have no help by the *Magiſtrate*, I might if I had power keep him off: And what I might do by mine own ſtrength, in caſe there were no Magiſtrate, I may call in the help of a Magiſtrate to do for me, when there is a Magiſtrate.

Queſt. But you will ſay, you ſpeak all this while of the reſtraint of men from dangerous groſſe evils; but what if the evils be of leſſe moment, can there be nothing done to men for the reſtraining them from ſuch?

Anſw. 12. Yes, a man may be put to ſome trouble in thoſe wayes of evill, that his conſcience puts him upon, ſo farre as to take off the wantonneſſe of his ſpirit, and the neglect of meanes: In times of liberty there is very great wantonneſſe in mens ſpirits, they ſtand as in an equall ballance to receive truth or errour, every little thing caſts the ballance in many mens ſpirits, as intereſt in a friend, eſteem from ſuch men of repute in ſome, in others the credite they conceive there is in being able to ſpeake further to a buſineſſe then other men, to have a further inſight into it then others, and a thouſand the like; now to help againſt ſuch temptions, if there be ſome trou-

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ble laid in the way, of that which is apparently evill, ſo as men ſhall ſee there is ſomething to be ſuffered in that way; if there be no more graines of trouble then may help againſt this wantonneſſe and neglect of meanes, I ſee no reaſon why any ſhould be offended at this; indeed if there be a miſtake, and the trouble be put into the wrong ſcale, if it be layd in the way of truth, let the ſinne be upon thoſe who dare venture upon their miſtakes; or if ſo much be put into the ſcale as will not ballance only againſt wantonneſſe, and neglect of meanes, but will be a ſore temptation to decline the trueth, and rather embrace that which is evill, then to endure ſo much trouble; this is very diſpleaſing to God: If a man be aſleep at a Sermon, his friend may pull his hand, yea he will not be offended though he give him a nip perhaps: but if he ſhould ſtrike him with a ſtaffe on the head, ſo as to make the blood come, or cut his fleſh with his knife, this would not be borne.

One ſtep I think may be gone farther. *Suppoſe a man be not wanton, but ſerious, and neglect no meanes to informe his conſcience, and yet hee cannot yeeld, what ſhall bee done to ſuch a man?* 14.

Though ſuch a man ſhould be deale with in much tenderneſſe and love, yet in ſuch things as by his weakneſſe he makes himſelfe leſſe ſerviceable to the Common-wealth, or Church, then other men, who have more ſtrength; he may be denyed ſome priviledges and benefits that are granted to others. I inſtance in that opinion of ſome Anabaptiſts, who deny the lawfulneſſe of War; ſuppoſe their conſciences after much ſeriouſneſſe in the uſe of meanes, cannot be ſatisfied; yet ſeeing by this error of theirs they are made leſſe uſefull in the State then others, they ſhould not think it much though they be denyed many priviledges and accommodations that are granted to others, who venture their lives for the preſervation of the State. If a mans body be weak, he cannot help it, yet by it he is not ſo uſefull as others, why ſhould he think much that he hath not whatſoever others by ſtrength are able to attain to? Suppoſe a man ſhould have ſuch a principle in his conſcience, that the K. hath an abſolute arbitrary power; though it be his conſcience, yet by it he is diſinabled from *Anſw.*

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imployment and preferment in places of trust. So for the Church, suppose the government of it by Prelats had been lawfull, (which now we know was not) there had been no evill in denying to those who in conscience could not submit to it, their preferments of Deanries and Prebends, and the like.

But lest what I say in this should be abused, you must understand this denyall of places of profit or honour to men, because of that which their consciences will not suffer them to yeeld to, onely such places, as the tenderneſſe of their consciences in such a point makes them unfit to manage, if because their consciences differ from you in one thing, you will take advantage against them in other things that have no dependance upon that wherein they differ from you, and make them suffer in those things too, you now (to say no worse) begin to grow neare to a way of persecution and tyrannie over your brethren, which Christ is displeased with. Wee accounted it in the Bishops not neare, but come up to tyrannie and persecution, when they would not suffer such as could not conforme to their Church-discipline and Ceremonies, not so much as to teach children the Grammar, or to practiſe Physicke, or to preach Christ in places where there was no preaching, but people lived in darkeneſſe, perishing for want of knowledge. What dependance had these things upon their discipline and Ceremonies, supposing they had been right? Yes, they would foment their errours by this meanes.

Answ. But seeing there was no dependance between their errours, (if you wil call them so) & these things, to deny the Church and Common-wealth the benefit of the gifts and graces of men, upon such a pretence that they will abuse their liberty, wee thought it was hard dealing, yea no lesse then persecution.

Suppose a man differs from his brethren in point of Church-Discipline, must not this man have a place in an Army therefore? Though he sees not the reason of such a Discipline in the Church, yet God hath endued him with a spirit of volour, and he understands what Military Discipline means; must he not have a place in a Colledg to teach youth Logick and Philosophy? may he not preach Jesus Christ to poor ignorant creatures? if you feare he will divulge his opinions,

pinions, ſurely ſome other courſe may be taken whereby he may ſuffer as much as ſuch a fault comes to; but therefore to deprive Church and State of what abilities God has given him, which might be very uſefull to them, and that before any ſuch fault is committed, for fear it may be committed; the ſofteſt word I have to expreſſe my ſelf againſt this, is, It is very hard dealing with your Brethren.

I have now gone to the uttermoſt line I can in ſhewing what is to be done to a man that pleads his conſcience in things which we conceive are not right: I would now ſpeak a word or two to men who have to deal with their brethrens conſciences, and then to thoſe who plead their conſciences for their freedome.

1. Thoſe whoare to deale with mens conſciences, muſt be tender-hearted.

To the firſt. Let thoſe who have to deale with mens conſciences, firſt take heed they do not vilifie and ſlight mens conſciences, do not ſcorn at the plea of their conſciences. What, this is your conſcience? your conſcience forſooth will not ſuffer you. *Woe to them who offend one of theſe little ones; it were better that a mil-ſtone were hanged about his necke, and he were caſt into the bottome of the Sea*, Matth. 18. 6. It is his conſcience, and perhaps better informed then thine, and more tender; thou haſt it may be a corrupt conſcience, thy conſcience is broke by thy ſinning againſt it, or otherwiſe it is looſe or benummed, no quickneſſe in it, thou canſt ſwallow down greater matters, therefore thou wondereſt at thoſe who are ſo niee-conſcienced, who ſtand upon ſmall matters; what if at the great day Chriſt ſhall own theſe to be truly conſcientious, and honour them for obeying the voyce of their conſciences in ſmall things, for not daring to offend them in any thing, where wilt thou appear? what is like to become of thee then? Or if their conſciences be weak, not rightly inform'd, yet Chriſt expects thou ſhouldſt ſeek to heal, to ſtrengthen them, not to jeer and ſcorn them; that fearfulneſſe of theirs to offend Chriſt, though in the particular they may be miſtaken, ſhall be accepted, when thy boldneſs and ventrouſneſs in taking thy liberty ſhall appear to be thy folly.

2. Take heed in your dealings with ſuch, you make them not ſuffer more then Chriſt would have them ſuffer; do not abuſe your

your power over them, so as to cause them to complaine justly to God of conscience-oppression; Conscience-oppression is the most fearefull oppression; of all the cryes in the world, the cryes caused by it come up most swiftly to God. When an oppressed soule shall get alone, and make his moane to God; *O Lord, thou who knowest the secrets of all hearts, thou knowest the desires of my soule in uprightnesse to know thy will; I can freely and comfortably appeale to thee. Thou knowest what a sad affliction it is to mee, that my judgement should be different from my brethrens, whose parts and graces I prize farre beyond mine owne. Thou knowest also there is no meanes for further Reformation, but I have been willing to make use of it as I was able, and what ever other helpe thou shalt make knowne to mee, I am ready to make use of it, that I may not be led aside into errour: and if thou wilt be pleased to reveale thy minde further to me, I am ready to submit to it. I should account it a greater happinesse then all the comforts in the world can afford, to know what thy minde is in such and such things; but Lord, as yet I cannot doe this thing, except I should sinne against thee, thou knowest it: yet thou knowest also, that I desire to walke humbly and peaceably with my brethren, and in all meekenesse, submissenesse, and quietnesse of spirit, together with all diligence, I will waite till thou shalt further reveale thy minde to me. But Lord, in the meane time I find rigid dealing from my brethren; their spirits are imbittered, their speeches are hard, their wayes towards me are harsh, yea Lord there is violence in them; Lord, thou knowest my spirit is not such as to need any such carriage of my brethren towards me; I am not conscious to my selfe (no not when I set my selfe most solemnly in thy presence) of stifnesse, wilfulnesse in my way; the least beame of light from thee, would presently turne my spirit what way thou wouldst have it goe.*

The moan of a true conscientious man to God.

Such a moan to God would prove a sadder businesse against such as shall occasion it, then if such men had strength and spirits to answer bitternesse, harshnesse, and violence, with bitternesse, harshnesse, and violence.

1. Directions to them who plead their consciences.

Let me also on the other side speak to them who plead their consciences.

First, take heed you rest not in this as an empty plea, setting it as a Bulwark against any things that shal be said to you: why,

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it is my *conscience*, and who hath to do with my *conscience*? and so think you need look no farther, nor give any other account to your Brethren then this: This is to abuse your *conscience*, and the indulgence of God, and the respect he would have men shew to the *consciences* of his people; this is a hardning *conscience* against the truth, no true tenderness of it.

Secondly, If *Conscience* be such a thing as none must have the power over it but God, such a thing wherein thou hast to deal so much with God, thou hadst need keep it very clean; it is above all creatures, next to God, take heed of defiling it, oh keep it pure: Unclean *consciences* are good enough to prostrate to men, but *consciences* reserved for God need be kept unspotted and very clean. Doves love white houses, the holy Ghost loves a pure *conscience*. 2.

Thirdly, thou wilt have none to command thy *conscience*, let *conscience* then commaud thee; if thou wilt rebell against thy *conscience*, it is just with God to suffer men to tyrannize over thy *conscience*. When you complain of men seeking to have power over your *consciences*, lay your hand upon your heart, and say, *Have not I rebelled against my conscience? I have resisted the power of it over me, just therefore it is that others should seeke to bring it under their power.* 3.

CHAP. VII.

They who are for a Congregationall way, doe not hold absolute liberty for all Religions.

BUt for all that hath been said, Are there not yet a sort of men, who though they would colour over things, & put fair glosses upon their opinions and ways, saying they would not have such an absolute liberty as to have all religions suffered, yet do they not come near this in their tenets and practise? Doe not men in a Congregationall way take away all Ecclesiastical means that should hinder such an absolute liberty as this? for they hold, every congregation hath sole Church power within it selfe, and they are not tyed to give any account to others, but meerly in an arbitrary way, wil not this bring

Congregationall men charged for liberty to all Religions.

bring in a toleration of all Religions, and a very Anarchy

Anſw. Firſt, I know none holds this, and how farr men in a congregationall way are from it, ſhall appear preſently.

In the clearing of this thing, I ſhall not argue for one ſide or other, I ſhall only ſhew you that there is in effect as much means to prvent or ſubdue error, hereſie, ſchiſme in the congregationall way, (which you call by another name) as there is in that way, other Brethren endeavour to hold forth. I am not here to plead what is right, what is wrong, but onely to ſhew you the difference is not great, ſo far as concernes this thing; what one holds, the ſame the other holds in effect; if this be done with clearneſs, then the great out-cry againſt that way, as fomenting diviſions by opening a gap to all kind of liberty, will I hope be ſtilled, and your hearts in ſome meaſure ſatisfied. I confeſſe were it, as many of you are made to believe, that that way gives liberty, or at leaſt hath no helpe againſt all errors & hereſies, it muſt be acknowledged it were a means of moſt fearfull diviſions, and in no caſe to be tolerated. But certainly you will find it far otherwiſe. This argument I am now about, (namely, how far Brethren agree in a matter of ſo great moment, and in that which they are by ſome thought moſt to diſagree in, and their diſagreement moſt feared, as a matter of dangerous conſequence) I know cannot be an unpleaſing argument to you, although we cannot be ignorant that there is a generation of men that are vexed when they hear how near their brethren come to them in way of agreement, it ſerves more for their turns to have the diſtance wide, they would keep open the wounds, yea widen them, but God forbid there ſhould be ſuch a ſpirit in you.

Wherefore for your helpe in this thing, theſe two things are to be premiſed.

1. That the only way the Church hath to keep downe errors or hereſies is ſpirituall; as for other means they are extrinſicall to the Church; this all acknowledge: as for ſubjection to the Magiſtrate, if he pleaſes to interpoſe, to that both they and we muſt yeeld.

2. The vertue of ſpiritual power works not upon the outward man, by its prevailing upon conſcience; therefore ſo far as men are conſcientious, ſo far is works, and no farther.

Now

Now then ſee what difference there is in the Congregationall way from the Presbyterian, for the prevailing with mens Conſciences, to reduce to the truth thoſe who goe aſtray from it.

Firſt, Thoſe in the Congregationall may acknowledg that they are bound in conſcience to give account of their ways to Churches about them, or to any other who ſhall require it; this is not in an arbitrary way, but as a duty that they owe to God and man. 1.

Secondly, they acknowledg that Synods of others Miniſters and Elders about them are an ordinance of Jeſus Chriſt for the helping the Church againſt errors, ſchiſmes, and ſcandals. 2.

3ly. That theſe Synods may by the power they have from Chriſt admoniſh men or Churches in his name, when they ſee evils continuing in, or growing upon the Church, and their admonitions carry with them the authority of Jeſus Chriſt. 3.

Fourthly, as there ſhall be cauſe, they may declare men or Churches to be ſubverters of the faith; or otherwiſe according to the nature of the offence, to ſhame them before all the Churches about them. 4.

5ly. They may by a ſolemn act in the name of Jeſus Chriſt refuſe any further communion with them, till they repent. 5.

Sixtly, they may declare, and that alſo in the name of Chriſt, that theſe erring people or Churches are not to be received into fellowſhip with any the Churches of Chriſt, nor to have communion with one another in the ordinances of *Chriſt*. Now all this being done in Chriſts name, is this nothing to prevail with conſcience? 6.

You will ſay, What if they care not for all this?

That is as if you ſhould ſay, *What if they be not conſcientious? What if nothing can prevaile with conſcience?* *Anſw.*

I demand, what can any Church-power do more to work upon mens conſcience for the reducing them from evill?

You will ſay, They may doe all this with more authority then the Congregationall way will allow.

We need not contend about the word *Authority*: But, how much higher is an act of authority in the Church, then for the Officers of Chriſt to act in the name of Chriſt? *Anſw.*

If you ſay, private Brethren may admoniſh, and declare in the Name of Chriſt.

This is more then if any private Brethren ſhould doe the ſame thing; for a Synod is a ſolemne Ordinance of Chriſt, and the Elders are to be looked on as the Officers of Jeſus Chriſt.

But our Brethren ſay, *There is one meanes more in their way then the Congregationall way hath, that is, if the ſixe former will not worke, then Synods may deliver to Satan.*

In this very thing lies the very knot of the controverſie between thoſe who are for the Preſbyteriall, and thoſe who are for the Congregationall way, in reference to the matter in hand, namely the means to, reducing from, or keeping out errours and hereſies from the Church, in this lyes the dividing buſineſſe; But I beſeech you conſider what a *punctum* we divide here, and judg whether the cauſe of diviſion in this thing be ſo great as there can be no help, and whether if an evil ſpirit prevail not amongſt us, we may not joyne; For,

Firſt, conſider, what is there in this delivering to Satan? which is a ſeventh thing that our Brethren thinke may hopefully prevail with mens conſciences, when the ſixe former cannot.

Yes, ſay they, for by this they are put out of the Kingdome of Chriſt into the Kingdome of Satan, and this will terrifie.

This putting out of Chriſts Kingdome muſt be underſtood, *clave non errante*, if the Synod judges right, not otherwiſe; Yes, this is granted by all.

Then conſider, whether this be not done before, and that with an authority of Chriſt by thoſe former ſix things; for Hereticall Congregations, or perſons are judged and declared in a ſolemn Ordinance, by the Officers of Chriſt gathered together in his name, to be ſuch as have no right in any Church-ordinance, to have no communion with any of the Churches of Chriſt: Now if this judgement be right, are not ſuch perſons or Congregations put out of the Kingdome of Chriſt, and put under the power of Sathan conſequently?

But

But they are not formally and juridically delivered up to Satan? *Object.*

What? ſhall we ſtill divide, as to devour one another, for *formality* and *juridically*, when thoſe termes are not at all in Scripture, ſeeing we agree not in the ſubſtance of the thing, which may as really and fully prevaile with conſcientious men, as if formality were obſerved? eſpecially, if we conſider, *Answ.*

Secondly, that it is a great queſtion amongſt our Brethren, whether this *traditio Satanæ* were not Apoſtolicall, peculiar to the power of Apoſtles, ſo as ordinary Elders had it not: and if it prove ſo, then non-communion will prove the utmoſt cenſure the Church now hath.

But thirdly, if ſome brethren riſe to a ſeventh degree, and others ſtay at ſix, which yet have ſuch a power over *conſcience*, that if they prevaile not, the ſeventh is no way likely to prevaile: Why ſhould not the Apoſtles rule quiet us all, *Phil.* 3. 15, 16. whereunto we have already attained, let us walke by the ſame rule: *If in any thing you be otherwiſe minded, God will reveale even this unto you.* If we have attained but to ſix, and our brethren have attained to ſeven, let us walk together lovingly to the ſix; If God ſhall after reveal the ſeventh (we will promiſe to pray and ſtudy in the mean time) wee ſhall walke with them alſo: why muſt it needs be now urged with violence, ſo as to divide elſe? and although we hold not the ſeventh, yet there is an ingredient in the ſixt, that hath in it the ſtrength of the ſeventh? For wherein lyes the ſtrength of the ſeventh above the reſt? is it not in this? that it is the laſt meanes Chriſt hath appointed in his Church to worke upon the heart, this conſideration hath much terrour in it: Now thoſe in the Congregationall way ſay, that this is fully in the ſixt, wherefore that it is as terrible to their *conſciences* as the ſeventh can be to the *conſciences* of our brethren, and that upon the ſame ground.

And conſider now, *my Brethren*, whether the Congregationall way be ſuch, as if it be ſuffered, there will be no helpe to reduce an erring or hereticall Church, but all Religions, *Arrianiſme*, *Mahumetiſme*, any thing muſt be ſuffered. Surely men doe not deale fairly, in raiſing ſuch mighty accuſations upon

upon ſuch poor and weak grounds; this great aſperſion, and huge out-cry, that theſe men would have all religions ſuffered, and in that way, there is no help againſt any Heriticall Congregations, moulders and vaniſhes away before you.

Let no man yet ſay, All this that hath been ſaid is nothing.

If you be conſcientious who hear them ſay ſo, your owne breaſts muſt needs ſuggeſt an anſwer; ſurely theſe things would be very much to me, to prevaile with my conſcience.

But what if Congregations refuſe to give account of their wayes? what if they will not ſhew ſo much conſcientiouſneſſe, as to regard admonitions, declaring againſt them, withdrawing communion from them?

Anſw. So we may ſay, what if they will not regard your delivering them up to Satan, but will go on ſtill?

You will ſay then, you will complain to the Magiſtrate, his power muſt come in to aſſiſt, to make them regard what the Church doth.

Anſw. But now you have no further help from any intrinſicall power the Church hath; and as for ſubjection to the Magiſtrate, there we are upon equall ground, if he will interpoſe, he may aſſiſt and ſecond the ſentence of judging men ſubverters of faith, of withdrawing communion from them in the one, as well as the ſentence of giving men up to Satan in the other; and we muſt ſtill be ſubject here to ſuffer what is inflicted, if we cannot do what is required; onely we do not go ſo far as ſome do, in this one thing, whereas they lay a Law upon the conſciences of Magiſtrates, that they are bound to aſſiſt with their power the decrees of the church, taking cogniſance only of the fact of the Church, that they have thus decreed, not enquiring into the nature of the things, we dare not lay any ſuch bond upon the Magiſtrates conſcience.

But ſay, that he is to aſſiſt the Church both upon the knowledg of what the Church hath done, and the knowledg of the nature of the thing, ſeeing every private man hath this power to be judg of his own act, it were a great miſery upon thoſe who have power over men, to be denyed this power.

If

If it ſhall be ſaid, But ſurely they do not agree ſo far, they do not come up to theſe ſix things mentioned. To that I anſwer, I do not in theſe deliver only mine own judgment, but by what I know of the judgments of all thoſe Brethren with whom I have occaſion to converſe by conference both before and ſince; I ſtand charged to make it good to be their judgements alſo; yea, it hath been both theirs and mine for divers years, even then when we never thought to have enjoyed our our own Land again; and if it be ſo, then let the Lord be judg between us and our Brethren, for thoſe lowd and grievous out-cryes there hath been againſt us in this thing.

But if the difference be ſo little, why doe they not come in?

We come as far as we have light to guide us, we dare not ſtep one ſtep in the dark; if we do, we ſhall certainly fall into ſin; whatſoever elſe we fall into, what ever the thing be to others, it would be our ſin, if there were no other reaſon, but becauſe we venture in the dark. We ſayl up to our Brethren as far as we can ſee the Line of Truth, and beyond it we dare not venture in the leaſt.

The controverſie is not about little or great trouble, or inconvenience; if it were, ſuch a charge might well make us bluſh, the inconvenience or trouble is little, yet a few men wil not yeeld to their Brethren, who are many, for peace ſake, but the controverſie is about ſin: now whether that be little or great, the difference cannot but remain, if one part ſhall urge upon another that which to them is ſin, as to acknowledg any one thing to be a power of Chriſt, which he cannot ſee Chriſt hath owned in his word, muſt needs be; therefore the way to peace, is not the neceſſity of coming up one to another, becauſe the thing is little, but the louing, and peaceable, and brotherly carriage of one towards another, becauſe the difference is but ſmall.

CHAP.

CHAP. VIII.

The third dividing Principle; That nothing which is conceived to be evill, is to be suffered.

THis is the other extream; some think all things should be suffered, and they are loose, and cause divisions on the one hand; others thinke nothing is to be suffered, and these are rigid, and cause divisions on the other hand; If any thing be conceived evil, either in opinion or practise, if instructions and perswasions cannot reform, there must be means used to compell: This is a harsh and a sowr Principle, a disturbing Principle to Churches and States, to mankind. This Principle seldome prevails with any but those who have got power into their hands, or hope to get it. This must needs be a dividing Principle.

1. First, because of the infinite variety of mens apprehensions about what is good or evill, scarce three men agree any long time in their apprehensions of some things to be evil; if then nothing that is conceived to be evill must be suffered, there must needs be continuall opposition between man and man.

2. This subjects the generality of men to suffer for many things which they can see no evill in, but are perswaded is good; this raises an animosity against those by whom they suffer; though a man can subject his body and estate to another, he cannot subject his reason to another: In the common ways of justice men are punished for those things, which if they be guilty of, they cannot but acknowledg themselves to be worthy of punishment, as in Theft, Murder, Drunkennesse, &c. And for the fact, they are tryed in such a way, as they cannot but acknowledg is fit in reason to be subjected to; and therefore, though they suffer much, yet they will yeeld to it without disturbance.

But if this Principle prevails, every man almost is made lyable to punishment for thousands of things that he can see no reason why he should be punished: It is very hard to bring mens spirits to yeeld in such things.

But

But you will say, *May not men be punished for things that they see no reason why they should be punished? for many malefactors may easily escape thus; guilt will quickely blind men, they will see no reason why they should be punished.*

Answ. It is not what men say they see no reason for, or what it may be they indeed see no reason for; but what men cannot see reason for, though they should bend their understandings, and strength to the uttermost; yea, what the generality of mankind, and of that community of which a man is, cannot possibly see reason for, it is impossible for the generality of mankind, & the community of any Church or State, though they should be never so diligent to find out what is good, and what is evill, yet to be able to understand every thing that is evill, to be so.

If you will have laws made against all things, that such as are in authority conceive to be evill, then you must give them power to judge, not only by the rules of common justice and equity, and punish for the breach of them, but by the apprehensions that their own raised parts shall suggest unto them, and to punish men for not being raised to that height of understanding themselves have; but this power is more then is fit to be given to any men upon earth. This would bring tyranny both in State and Church.

1. The civil Magistrates not to punish every thing that is evill.

For first, from whence is the rise of all Civill Power that any man, or society of men, are invested with? is it not from the generality of the men, over whom they have power? Is it not the power which they themselves had, and which they might have kept amongst themselves? For who can say, that a *Democracy* is a sinfull Government in it selfe? True, God establishes it upon particular men by his Ordinance, after it is given to them by the people, but the first rise is from them; and if so, then they should make no law to bring those men under punishment, who gave them their power, but such a Law as these men may possibly come to understand, to be equall and just, for they act their power; and it must be supposed, that they never intended to give a power beyond this. Those who give power, may limit power; they may give part to one, part to another; they may limit the matter about wch

the power shall be exercised, it shall goe so far, and no further; the utmost limits cannot goe beyond these rules of Justice which they are capable to understand. Hence it is, that all men in our Law, are tryed *Per pares*, by their Peers, because it is to be supposed, that they are to be accounted offenders, and to be punished; only so as those who are equall with themselves, shall judg them worthy; and this likewise is the reason that Courts are in publique, no man is to be shut out, because all men that will may behold the tryall, and justifie the proceedings of Justice against offenders: It must needs be supposed then, that the rules by which the Judges go, must be the rules of common equity and justice, that all men may understand; beyond what these rules will reach to, the Civill State is not to punish, not every thing that men of deepe judgements and strong parts, may apprehend to be evill.

The power of the Church likewise extends not to the punishment of every thing, that either may by the Governours of it, be conceived to be evill, or that is indeed evill.

As the rise of the Civil power shews, that only such things are to be punished by it, as are against the common rules of Justice and Equity; so the rise of Church power will shew, that only such things as are against common rules, such things as some way or other appeare to be against conviction, and are obstinately persisted in, are by Church censure to be punished.

The rise of Church power is indeed different from the rise of the Civill, yet agrees in this, that it limits the Church, as the rise of the Civill doth the Civill power. The power of Governors in the State arises from the people, and they act their power that the Common-wealth gives to them: But the Governours of the Church have not their power from the members of the Church, but from Christ; neither do they act in the name of the Church, but in the name of Christ. It is true, the Members of the Church do design such men to such an Office; but being designed, now they are invested with the power of Jesus Christ, they exercise his power, and do act in his name, not in the name of the Church.

You

You will say, seeing the Church chooseth their Officers as well as the Common-wealth theirs: How doth it appeare, that the Officers of the Church doe not exercise the power of the Church, as well as the Officers of the Common-wealth, the power of the Common-wealth?

These two things shew the differenee clearly. *Answ.*

First, The Officers of the Common-wealth can do nothing by their power, but that which the Common-wealth may do without them, if they were not; they might have kept their Government in a Democracy, and if they had pleased, done any act of power by a major vote: But it is not so in the Church; if the Church be without Officers, they cannot doe that which belongs to Officers to do, they can have no Sacraments amongst them, neither can they have any spirituall jurisdiction exercised amongst them; only brotherly admonition, and with-drawing from such as walk disorderly, for their own preservation. 1.

2ly. The members of the Church cannot limit the power of their Officers, so as the Common-wealth may the power of theirs: but if once a man be chosen to be an Officer in the Church, all that power that ever any in that Office had since Christs time, in any Church in all the christian world, or ever can have to the coming of Christ again, falls upon him: If a man be chosen a Pastor, he hath as full power as ever any Pastor had upon the face of the earth, or can have by any Pastorall power: The Church cannot limit him, and say, You shall be a Pastor for such ends and purposes, but no further: The same may be said of the ruling, none upon earth ever had, or can have more power of ruling, then this man who is chosen into that Office. It is not thus in the State, all Kings have not the like power; in some Countries Kingly power reacheth so far, in others further, according to the variety of the Lawes of the Countries, the agreements between them and the people: all Dukes, all States, all Parliaments have not the same power. 2.

Now then, the rise of the power of Church-governors rising from Jesus Christ, and they doing what they doe in the Name of Christ, therefore they cannot punish any evill beyond what Christ would have punished.

You will ſay; *What evills would Chriſt have puniſhed, and what not?*

Anſw. Chriſt would have no evill puniſhed that is repented of; if it be a known evill, then it muſt be repented of particularly; if it be a ſin of ignorance, Chriſt forgives it upon a generall repentance, although a man ſhould never be convinced of it all his dayes; Yet, ſays Chriſt, I diſcharge him of all theſe, ſuppoſing the riſe of his ignorance be not ſome wilfull neglect: But if it be a ſinn committed through wilfulneſſe, or continued in obſtinately, then ſayes Chriſt, I will have this man ſmart for ſuch an offence; now comes in the power of the Church-officers, to doe in the Name of Chriſt what he would have done: But if they goe further, then they exerciſe a tyrannicall power, if they will puniſh every thing which they conceive to be evill, whether committed through ignorance and weakneſſe, or wilfulneſſe and obſtinacy, in this they take upon them a higher power of puniſhing then Chriſt (according to the tenor of the Goſpel) exerciſes. For my part, ſayes Chriſt, I goe but thus far with my power; If I ſee any of my Church ſin through weakneſſe and ignorance, labouring to underſtand and do my will, and mourning that they know no more, they do no better, I wil paſſe by all; but if any ſhall appear wilfull and obſtinate, I will deale ſeverely with ſuch a one.

If you ſay, If men have meanes of knowledge and ſtrength, and yet continue ignorant and weake, ſhould not ſuch be dealt with as wilfull and obſtinate?

Anſw. No, ſays Chriſt, I do not goe by any ſuch rule, for I have revealed my will in my Word, I labour by my Spirit and Miniſters to convince men, yet I ſee after all meanes I uſe, there are many, who meerly through their weakneſſe are not convinced, I pitty them, I deal gently with them, I pardon them. Thoſe then who will go further, they will puniſh for every evill; and if they uſe means to convince them, and they be not convinced, they will judge them obſtinate, and proceed againſt them accordingly; theſe challenge and exerciſe not the power of Chriſt, but Antichriſt. If Chriſt ſhould deale ſo with them, as they deal with their brethren, it would go ill with them; If Chriſt ſhould ſay, whatſoever I ſee evil in you,

I will not ſuffer it in you; if you are ignorant notwithſtanding means of light, I will deal with you as wilfull and obſtinate, and never leave inflicting puniſhment upon you, till you be convinced, and do reform; could any of you ſtand before Chriſt dealing thus with you? Take heed of exerciſing that power over your Brethren (and that in Chriſts name) that you would not have Chriſt exerciſe over you.

Both the Civill State and Church muſt take us as wee are faln from that integrity of our firſt creation, not as we came firſt out of Gods hands: God the Creator may (indeed) puniſh us for not knowing or doing what is our duty to know or do, becauſe he once made us perfect; but Man muſt not do ſo, Man muſt deal with his fellow-creatures, as men imperfect; one man cannot require of another that perfection not only of heart, but of externall converſation, that God may, yea God-man our Mediator lookes upon us in a ſtate of imperfection, and deals with us accordingly, and thus he would have all do who have to deale with his people in his name.

But you ſaid before, *All things muſt not be ſuffered; now you ſay, ſome things muſt be ſuffered: Tell us then what muſt not, and what muſt.*

I am perſwaded moſt of you yeeld to the falſeneſs of both theſe dividing principles; you verily believe all things muſt not be ſuffered, and yet you think it were too harſh to affirm that nothing is to be ſuffered; only here lyes the difficulty, what muſt, and what muſt not be ſuffered. This hath been the unhappineſs of pleading for toleration of any thing, yea of the very mention of it, that men preſently cry out, and ſay, we would have every thing tolerated.

I confeſſe it is very hard to cut here right in the joynt; were I ſure that none would blame or oppoſe what I ſhall deliver in this; but thoſe who are willing to intereſs themſelves in ſuch a knotty buſineſs as this, and to be helpfull to us in the underſtanding how to untye ſuch a knot, what ever ſuch oppoſers ſhould prove otherwiſe, I ſhould not feare them for being too numerous.

What I have, I ſhall preſent unto you.

CHAP.

CHAP. IX.

Rules to know in what things wee are to beare with our Brethren.

1. FIrſt, though men be known to erre in judgment in things not fundamentall nor deſtructive; yet if after ſuch knowledg of them, they would keep their judgments to themſelves, ſo as not to hurt others, or diſturb the peace; moſt men of moderate ſpirits, if not all, hold that ſuch men are not to be puniſhed either by Church or State: But though this be yeelded to, yet the practices of many are againſt it, they have wayes to draw forth mens judgements, though they would conceal them, and when they have drawn them forth, they make them ſuffer for their judgments theſe 3. ways.

Ways to draw forth mens judgments, who would keep them to themſelves.

First, by requiring men to ſubſcribe to things which they ſuſpect are againſt their judgements; they invent Articles, which if put to them, they know will pinch them, and draw forth their judgment, which when they come to know, they make them as Articles of Accuſation againſt them. Surely ſuch dealings as theſe are very harſh.

But you will ſay, *Bleſſed be God, we hope we have done with forcing men to ſubſcribe.*

Anſw. God grant that we never meddle with any thing anſwerable to that tyranny; heretofore we groaned under the drawing out mens judgements, and then the puniſhing them for them.

2. Secondly, if ſuch things be put into oaths, which though a man ſhould not hold in every clauſe, yet he may be godly, and a good Subject, and urge ſuch oaths with violence under penalty, what is this but to puniſh a man for his judgment, though he would keep it to himſelf?

3. 3ly. By propounding Queſtions to men, when they come to the choice of, or admiſſion to any place of preferment, to draw forth their judgments, ſuch queſtions as concerne not at all the qualification of men to ſuch places, & then deny them thoſe places, either becauſe they are unwilling to anſwer; or if you will needs have them anſwer, they diſcover their

their judgements different from yours, is not this to make men suffer for their judgments, though they would live peaceably, keeping them to themselves? Here is not that suffering of Brethren that Christ would have.

2ly. In things controversall and doubtfull amongst godly and peaceable men, though there should be a declaration of difference of judgment, and some different practice, yet there is to be a forbearance of compulsory violence; we must not be to one another in such things as these are, as that Gyant we read of, who laid upon a bed all he took, and those who were too long, he cut them even with his bed, and such as were too short, he stretched them out to the length of it. Verily this is cruelty, God hath not made men all of a length nor height; mens parts, gifts, graces differ; mens tempers, apprehensions, educations are various: and if there be no suffering one another in things not clear, all the world must needbe quarrelling, there will be strengthning interests, sidings and opposings one another continually, except not only mens bodies and estates, but their very souls also be brought under fordid slavery. 2.

Our Brethren of *Scotland* writing against the tyranny of Prelats, when they were under it, in that Book, entituled *English and Popish Ceremonies*, have this passage: *If the error of Conscience be about things unnecessary, then it is* tutior pars, *the surest & safest way, not to urge men to do that which in their consciences they condemne.* And the Ministers of the Protestant Churches in *France*, giving their judgments, *De pace inter Evangelicos procuranda*, How peace amongst the Protestants in *Germanie* may be had, set forth by *Duræus*, say thus: (a) *Let all matters controversal be brought into such a certain model, as may give satisfaction to both parties; and that if it be possible, framed out of the very words of Scripture: and let no man require any thing else of his brother.* *Zanc. in præcep.* 4. hath this notable speech: (b) *That which I say* (says he) *is diligently to be observed, that those who would stir up Princes to have all people, Kingdomes, Common-wealths, which (not*

a *Itaque capita omnia controversa certa quadam formula concipiantur, quæ utrisque satisfaciat ex ipsis sacræ Scripturæ verbis (si fieri possit) contexta, nemo a fratre quicquã præterea exigat.* (b) *Est hoc quod dico diligenter observandum, qui maxime sunt principibus ut omnes illi populi, regna, respublicæ, quæ aliqua in re, fundamenta tamen religionis non convellentes ab ipsis dissentiunt, damnentur hæreseos, excludantur ab amicitia, pellantur a finibus, in certe nec suis principibus, nec Ecclesia Christi bene consulunt.*

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overthrowing the fundamentalls of Religion, differ from them in any thing) condemned of hereſie, excluded from friendſhip, driven out of their territories, theſe are no friends, ſays he, either to their Princes or to the Church of Chriſt.

Many thinke they doe great ſervice to Chriſt, the Church and State, if they can ſtir up Magiſtrates to ſuppreſs whatſoever they conceive are errors; it may be their hearts are upright in the main, they aym at peace, but certainly they cauſe much diſturbance in Church and State.

Biſhop *Davenant* in a little Book, entituled, *His Exhortation to brotherly love amongſt Churches*, the ninth Chap. hath this title, that *Brotherly communion between Churches Evangelicall, is not to be cut aſunder, becauſe of divers opinions about Queſtions controverſall.* And in the beginning of the 10. Chapter, *This is to be premiſed, The bonds of the brotherly communion of Chriſtian Churches ought not to be diſſolved upon every difference of opinions, but only for the denying or oppoſing Fundamentals.* Here ſee the moderation of a Prelate.

Fraternam inter Eccleſias Evangelicas communionem non eſſe reſcindendam ob diverſas de quæſtionibus controverſis opiniones, probatur rationibus petitis a defectu legitimæ poteſtatis, ni miniſtris ad eandem diſſolvendam Chap. 10. *Hoc mihi inprimis videtur eſſe præmittendum, vincula fraternæ communionis non oportere diſſolvi inter Eccleſias Chriſtianas ob quævis opinionum diſſidia, ſed ſolummodo ob fundamentalium dogmatum oppugnationem aut negationem.*

Cypr. ep. 72 ad Steph. Ep. 73. ad Jubajanum.

Thus *Cyprian* of old delivered his opinion, and practiſed it accordingly, differing from many of his brethren, but withall profeſſeth, *That he meant not to preſcribe or give Lawes to any; that he would not contend with any of his Collegues, ſo as to breake divine concord, and the peace of our Lord; that he was farre from judging or cenſuring any of his Brethren, or cutting off from his communion any that were of a different minde; and that in ſuch caſe none ought to conſtraine his Collegue by tyrannicall violence,* (therein glancing at the violent proceeding of *Stephen* to whom he wrote) *to a neceſſity of believing or following what he thinks meet.* This modeſty and charity of *Cyprian* is very often and very deſervedly commended by St. *Auguſtine*, ſays D. *Potter*, an Epiſcopall man.

Aug. cont. Don. l. 1. c. 18. l. 2. c. 1, 2.

That this may go down the better, or at leaſt that mens ſpirits may be in ſome meaſure moderated, take theſe following Conſiderations.

I firſt,

First, this contending about every difference of opinion, & urging our Brethren with what we conceive right, in matters of controversie, crosseth the end of Christ in his Administration of differing gifts to his Church, and humane society, and his revealing truths in a different way, some more darkely, some more clearly; Christ could easily have given such gifts to all, or revealed all truths so clearly, that every man should have been able to have seen every truth. Surely Christ did not dispense gifts, and reveal truths so differently, to that end, that there might be continual matter of strife and contention in his Church, and in humane societies; not that there should be provocation to the exercise of cruelty one upon another, but rather that there might be the exercise of love, charity, forbearance, meekness, long-suffering of one towards another; Christ bids us, charges us to be at peace amongst our selves. If we should say, O Lord Jesus, wouldst thou have us be at peace one with another? there are many things in thy Word, that we and our Brethren have different apprehensions of; for though (blessed be thy Name) the great necessary things of salvation be clearly revealed, yet many other things are so dark to us, that through our weakness we cannot all of us see the same thing. Now is it thy mind, O blessed Saviour, that one man, who conceives himself to understand the truth, (and that it may be rightly) compell another to his judgement? And doth thou also require, that wee must not bring our judgments to our Brethrens till thy light brings them? How then is it possible that we should be at peace one with another? 1.

Do not all Divines say, There are some things in Scripture wherein the Elephant may swimm, some things where the Lamb may wade? matters of Discipline are acknowledged by all, not to be revealed with such clearnesse, but that truly conscientious, upright, diligent men may not be able in many things to see the mind of Christ in them. And to what end hath Christ done this think you.

2ly. Compulsion in such things as we are speaking of, is to straine Justice so high, as to make it *summa justitia*, which is the degeneration of it: As Physitians say of the uttermost degree of health, it is a beginning of sickness: If Justice be 2.

wound up a peg too high, it breaks: Though Justice were to be managed by the most holy, wise, self-denying, and meek men upon the earth, yet there would be much danger in winding it up to the highest; for it is administred by men full of infirmities, to men full of infirmities, therefore God will not have it strained too high, he will rather have charity to be above Justice, then Justice to be above charity. This I have out of *Luther*, though he was a man of a fiery spirit, he could tell how to contend where there was cause; yet in an Epistle that he writes to the Divines of *Norimberg*, upon occasion of dissentions risen amongst them, he hath this passage, *Judgement must serve, not rule over charity*; otherwise it is one of those four things that *Solomon* says troubles the earth, namely, *a servant ruling, or the Maid heire to her Mistresse*; if therefore you would have peace says he, charity must rule over justice, you must not suffer justice to rule over charity.

Servire debet judicium, non dominari charitati; alioquin est unum de quatuor istis malis quæ turbant terram (ut Solomon ait) scilicet, servus regnans, seu ancilla hæres dominæ suæ Luth. Ep. ad Theol. Norimberg.

3ly. If men goe upon this principle, they will be in danger of opposing truth as well as falshood, and compelling to falshood as wel as to truth; for in matters doubtful & controversal amongst good and peaceable men, it is not easie to have any such grounded confidence, as to be out of all danger of mistake; there is more confidence needfull in a thing that we impose upon others, then in what we practice our selves; If a thing be to us rather true then otherwise, we may lawfully do it; but this is not enough to be a ground for the imposing it upon others, who cannot see it to be a truth; in such a case we had need be very sure. The weak drislings of our probabilities, guesses, & opinions, are not enough to cause the stream of another mans conscience to stop, yea to turne its course another way; especially considering, that in such things we have oftentimes misgiving thoughts our selves; yea, and not long since we were confident, that what wee now condemne was true; and what we now are ready to enjoyn others, we then did as confidently condemn. There must be great care taken, that when we seek to pluck up tares, wee plucke not up the wheat also; this may be understood of things, of truths and falshoods, as wel as of persons; we may be mistaken In the one as well as in the other. *Pluck not up the tares.* Christ does not forbid casting out any wicked men from the Church; but as

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Hierome hath it, in those Countries tares were very like the wheat; therfore take heed, says Christ, what you do in plucking up; when you have to deale with men whose condition is any way doubtful, be sure they be hypocrites, or else meddle not with them, do not pluck them up upon every surmise, because you think they are not right, for then you may pluck up a wheat as well as a tare, he may prove to be a godly man; therefore you had better let tares grow; If you do but thinke that such men are not right, you were better let them continue in the Church, then by venturing upon them, to be in danger to pluck up the wheat.

Thus in respect of things good or evill, there are some things apparently evill, they are rather thistles and bryers, then tares, we may freely pluck up them; but other things, though perhaps they may prove evil, yet they have some likeness to good, so as you can hardly discern whether they be good or evill. Now saith Christ, take heed what you do then, do not out of eagerness oppose all evill, to get out every tare, pluck out some wheat too; what if that you oppose with violence as evill, prove to be good? you had better let forty tares stand, then pluck up one wheat.

Fourthly, If men take this power upon them, to compell men to do whatsoever they conceive good, and to deny or forbear whatsoever they conceive evil, they take more power upon them then ever the Apostles took. The government of the Saints under the Apostles, was a great deale more milde, sweet, gentle then this. The rule the Apostles went by, *Phil.* 3. 15. was, *Let therefore as many as be perfect be thus minded; and if in any thing ye be otherwise minded, God shall reveale even this unto you; nevertheless, whereunto wee have already attained, let us walke.* If any should be otherwise minded then I or the other Apostles, God will reveale it in due time, we will not force him, only let us walke up to what we have attained. This rule, *Zanchy*, saith *Augustine*, would repeat a thousand time; and *Chrisostome* hath a good note upon this place, he does not say, God will bring them to it, if they be otherwise minded, but God wil reveal it, noting the love and goodness of God to those who are otherwise minded, excusing them that it was not through wickedness, but for want of know-

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οὐκ εἶπεν ἐνύξει ἀλλ' ἀποκαλύψει ἵνα δοξῃ μᾶλλον ἀγνοίας ἢ τὸ πρᾶγμα Chrysost. in Phil. 3. Hom. 12.

ledg that they did otherwise; *Acts* 15. where the Apostles and Elders were met together, the furthest they would take upon themselves, was to lay no other burden but those necessary things. The false teachers put a yoke upon them, which was such a burthen, that neither they nor their fore-fathers could bear, v. 10. yet it was no juridicall authority that these had over them; surely the yoke they put upon them, in the judgments of all was but doctrinall: But for us, say the Apostles, we finding what the mind of the Holy Ghost is, dare not yoke you as they did; all that we burden you with, is these necessary things, no Church-officers, no Synod can go further then this, but certainly every matter in controversie amongst godly and peaceable men cannot be conceived to be necessary.

Rom. 14. is a very usefull place for this, *Him that is weak in the faith receive, but not to doubtfull disputations*; Receive him, though he understands not all you do; do not trouble him, neither with nor for doubtfull things: *One believeth he may eate all things, another who is weake eateth herbes; let not him that eateth, despise him that eateth not; neither let him that eateth not, judge him that eateth*, vers. 5. *One man esteemeth one day above another, another esteemeth every day alike; let every man be fully perswaded in his owne minde.* Upon this he gives generall rules, to doe all to the glory of God; all these people were not in the right, for a man not to eate flesh out of conscience, when the thing was not forbidden, certainly was a sin; or to make conscience of a holy day, which God required not, was a sinne: Now the Apostle did not come with his authority, and say, I will make you leave off keeping such days, or you shall eate, or to abstain thus as you do, is evill, and it must not be suffered in you. No, the Apostle lays no Apostolicall authority upon them, but tells them, That *every man must be fully perswaded in his own mind, in what he doth; and who art thou that judgest another mans servant? the Lord hath received him.* And yet the Governors of the Churches in the Primitive times might upon much stronger grounds have stood upon such a principle, then any Governours of the Church now can; there was lesse reason why they should suffer any difference in opinion or practice amongst them, then why we should suffer differences amongst us; for they had men a-

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mongst them immediately inspired, who could dictate the mind of Christ infallibly, they could tell them the certaine meaning of any Scripture. The burden of being under the determinations of such men in points of difference, had not been so great as subjection to any Governors now in such cases would be; our differences are usually about the meaning of such or such Scriptures, in wch both sides think they have the right, & profess one to another, as in the presence of God the searcher of all hearts, that if they could but see the meaning of such a Scripture to be so as their brethren believe it is, they would soon agree: and yet though there were in those Primitive times such meanes of reconciling differences more then we have, yet there was much mutual toleration amongst them; they used no compulsive violence to force those who through weakness differed from them, to come up to their judgments or practice. Yea, It is also more tolerable in Papists, not to tolerate any difference in opinion or practice, because First, they believe they have an infallible Judg to decide all Controversies. 2ly. They hold implicite faith in the judgment of their Clergie, to be sufficient warrant to justifie the belief or practice of the people, or of any particular man, and yet they suffer differences in opinions and practices amongst them; They have their severall orders of their Monks, Priests, Friars, Jesuites, they differ very much one from the other, and yet agreeing in the root, they are suffered, supposing those two helps to union; they have an infallible Judg, and implicite faith; wee have cause either to admire at their moderation in their mutuall bearing one with another, or at the disquietness, the rigidness of spirits amongst us, who cannot bear with far lesser things in their brethren differing from them; for we professe, we know no such externall infallible Judg, upon whom we may depend; neither dare we warrant an implicite faith. We teach men, that every man must be perswaded in his own heart, must see the rule of his own actions, must give an account of his own way to God: now what can men that have the most gracious & peaceable spirits, you can imagine, doe in such a case? Before they believe or do what their brethren believe or do, they must see the authority of the Word to ground their faith or actions; and for the present,

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though sincerely willing to know Gods mind, and diligently laborious to search it out, yet they cannot see it: and yet according to this sowr, rigid principle, they must be forced to it by violence, what is it but to command the full tale of brick to be brought in, where no straw can be had, if this be not? Straw might be had in Egypt by seeking for it; but here, after the most carefull and painfull seeking for it, yet it cannot be had.

5. 5ly. By this principle, the finding out of much truth will be hindered; it will stifle mens gifts & abilities in arguing and discoursing about truths. We know fire is beaten out by striking the flint. Although differences be very sad, yet the truth that comes to light by them, may recompence the sadnesse. You cannot beat out a place for a window to let in light, but you must endure some trouble; Children will think the house is pulling down, when the window is beating out, but the Father knows the benefit will come by it: he complains not that the dust and rubbish lies up and down in the house for a while, the light let in by it will recompence all. The trouble in the discussions of things by Brethren of different judgments may seem to be great, but either you or your posterity hereafter may see cause to blesse God for that light hath been, or may be let into the Churches by this meanes; men of moderate spirits doe blesse God already. But if according to this principle, the governors of the Churches must suppresse whatsoever they conceive not to be right, to what purpose should should there be arguing and discussing of severall judgements and severall ways?

You will say, Those who are the Governours, they, or those whom they call to consult with, may argue and discusse, but not others.

Answ. Is not this to deny the Church the benefit of the gifts and graces of thousands of others? The Church may soon receive as much prejudice by this, as the trouble caused by some differences comes to.

6. Sixtly, This lays a great temptation to idlenesse and pride before the guides of the Church: Men are naturally subject to sloth, and may not this principle suggest such a temptation as this? What need we take care or pains to search into truths, to be able to convince gain-sayers, to carry things with strength

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of Scripture & Reason, seeing we have power to compel men to yeeld to us? And men who can do least by Reason and Scripture, are many times strongest in their violence this way, this strength must come in to make up th ir other weakness. But it may be *Conscience* will not let them compell men presently; it will tell them they must seek first to convince men: but because the seeking to satisfie other mens consciences in things differing from us, is a troublesom work, the temptation that this principle presents, may at least prevail thus far, that seeing besides means of conviction by arguing they have another help at hand to keep down error, namely, compulsory violencee, making men who differ from them, to suffer for those things; therefore not to trouble themselves very much in the way of seeking to convince, but for their owne ease to rid their hands of such a burthensom work, to cast the trouble, and lay heavy burdens upon their brethren, this is easie for them to do, though hard for their brethren to suffer; But the Tables may turn one day, wherein the sufferers shall have the greatest ease, & the inflicters the soreft burthen. But God forbid that their brethren should lay it upon them, though it were put into their power to do it.

The temptation to pride is not less, neither are mens hearts lesse prone to this. If it prevails, what domineering is there like to be of one over another, yea of some few over many? If they judg in things never so doubtful, all must yeeld, at least for their profession and practice. This is a great power to be given to men over men in matters of faith and godliness. This is Lording it over Gods inheritance. It is observable, when the *Church* was in the lowest condition, this power was highest; the power of making Canons in doubtful things to bind under penalties: And when this power was lowest, as in the Primitive times, then the Church was highest.

Seventhly, This will be a means to bring grosse ignorance upon the face of the Churches & of the world: For, first, if men shall not be suffered to profess or practice otherwise then Governors in Church or State shall determine, they will not take paine to find out the truth themselves, but rather take things implicitely, wch is the easiest way; they wil think it to little purpose to take pains in examining things, when after 7.

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all is done, they must be bound up at least in their profession and practice, to what either is or shall be determined by those who have power of rule in their hands.

Our late Prelates designe was to bring in ignorance, that they might with the more freedom rule over us as they pleased; and in nothing did they drive on this design more, than in the practice of this power, which they took to themselves to command things doubtful and controversall, and by violence to urge their commands upon people: by which, had their power continued, grosse ignorance would soon have bin spread over the face of the land. From whence hath come the grosse ignorance of Popery, but from the prevailing of this principle? By which the people have been brought in such subjection under their guides, that they have lost their understandings in the matters of Religion.

If it be said, *But wee will take care that those men who shall be consulted withall, and those men who shall have power in their hands to determine, shall be wise, understanding, godly men, and then the danger will not be so great.*

Answ. Suppose those men who for the present have such power, have attained to the highest measure of of knowledg and godlinesse that can be imagined to be in any men upon the earth, yet the people are under this temptation, to neglect the getting of knowledg themselves; and it may be the rather, because those who are appointed to determine things, are so understanding and so conscientious; now these people growing ignorant, when these knowing and godly men who are now in place, shall be gone, who shall choose other in their places? I suppose it to be the opinion of most of you, and of the godly in the Kingdom, and in all Reformed Churches, that either the body of the Church, the people must choose their Officers, or at least, that none must be put upon them without their consent. Well then, if the people through the prevailing of the former temptations grow ignorant, is it not like they wil chuse such guiders and leaders as themselves are? or if they shall not chuse, yet their negative voyce will have such an influence into the choise, as it is very probable, that in a generation or two, blind guides will be brought in, and so the blind leading the blind. And when by this ignorance hath prevailed

prevailed and gotten head in the Church, there is almost an impossibility ever to get it out again; this brings men into the dark, and locks and bolts the doors upon them.

Hence men by pleading for this principle, may bring themselves and their posterity into greater bondage then they are aware; for although now while they have the power in their own hands, it may be well with them; yet hereafter others may have the power, and then it may prove ill enough; they may then complain of what they now plead for; though now the guides of the Church may be good and holy, yet they may live to see such a change, or at least their posterity, that such a principle acted by such men as they may be under, may wring them; yea, it is the more strange, that men should plead so much for this now, when as the soares of their neckes, caused by the bondage under it a while since, are scarce yet healed.

Eightly, there is yet a further danger in this, not only that men will neglect truth, but there will be a strong temptation to resist and reject truth; if God begins to dart in any light into a mans spirit, that appears to crosse what hath been determined of for opinion or practice under a penalty; the corruption of a mans heart will entice him to turne his minde from that light, not to let it into conscience or heart, lest it prevailing, should put him upon such ways wherein he is like to suffer. This hath been common in former times; many have hid their eyes from those truths that would have kept them from conformity, because they fore-saw what sad consequences would follow, if their consciences should not suffer them to conform. 8.

But you will say: This supposes that some things will be urged that is contrary to truth, which is uncharitable to suppose.

Although in matters fundamentall, there is no feare that godly able men will erre, yet let charity be stretched to the full latitude of it, and reverence of men in place raised to the uttermost height; yet if they will meddle with such things as are doubtful and controversal amongst godly and peaceable men, and force them upon others; that confidence of theirs that shall put them out of feare of erring, shall be to me a ground of great fear, that they will erre. *Answ.*

But some will acknowledge, that some liberty should be granted in things thus doubtfull and controversall, to men who are indeed conscientious, godly and peacrable men; but if this be yeelded too, then men who are not conscientious, but of turbulent and corrupt spirits, will abuse it.

Answ. We have given rules to find out those who onely pretend conscience, and if by those, or the like, it does not appeare, but that men are indeed conscientious in their way, we should judg charitably of them; you think much if those be not admitted to communion with Christ and his Saints, when they professe godlinesse in word and life, and nothing appears to the contrary; why then should you think much to tolerate those as conscientious, who professe it in words and life, and nothing appears to the contrary.

Quia solius Dei est corda scrutari, nostrum est in partem benigniorem semper propendere & de quolibet præsugere ubi contrarium non constat manifestis indiciis, quod conscientia potius quam pertinacia ab assensu præstando retardatur, & inhibeatur. Adhort. ad fraternam communionem, p. 38.

Bishop *Davenant* in that exhortation to peace before quoted, as one meanes for peace, gives his opinion thus, *Because it belongs only to God to teach the hearts of men, it is our duty alwayes to make the best interpretation of things, and to presume of every one where the contrary appeares not by manifest signes, that hee is kept from assenting by his conscience rather then by obstinacy.*

As for the peaceablenesse of mens dispositions, let it be judged from their carriages in other things of as great moment, wherein the temptation for the attaining their owne ends is as great, yea far greater then here: Do they not carry themselves in as peaceable, gentle; self-denying way as any? Mr. *Parker* upon the Crosse, *cap.* 5. *sect.* 14. pleads for himself and others, who could not yeeld in some things enjoyned them, when they were accused of pride, contempt, unpeaceablenesse; *What signes, sayes he, doe men see in us of pride, contempt, unpeaceablenesse? What be our cætera opera, that bewray such a humor? Let it be named wherein we go not two mile, where we are commanded to goe but one; yea, whether we goe not as many miles as any shooe of the preparation of the Gospel of peace will carry us? What payments, what paine, what labour, what taxation made us ever to murmure? Survey our charges where wee have laboured, if they be not found to be of the faithfullest Subjects that be in the land. Wee deserve no favour; nay, there is where-*

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in we ſtretch our conſciences to the uttermoſt to conform and obey in divers matters: Are we refractory then other things? As Balaams Aſſe ſaid to his Maſter, Have I uſed to ſerve thee ſo at other times?

And whereas it is ſaid, that ſome will abuſe ſuch liberty as this: It is anſwered, Surely thoſe who are peaceable and conſcientious, muſt not be depoived of what ſufferance Chriſt allowes them, becauſe others who are in the ſame way, are, or may prove turbulent, and do or may not appear truly conſcientious. This is as farre beneath the rule of Juſtice, as no ſufferance in any thing conceived erroneous, is above it.

Thirdly, whatſoever errours or miſcarriages in Religion the Church ſhould bear withall in men, continuing them ſtill in communion with them as Brethren; theſe the Magiſtrate ſhould bear with in men, continuing them in the Kingdome or Common-wealth, in the enjoyment of the liberty of Subjects: Grant what poſſible can be granted to the Magiſtrate in the extent of his power about Religion, to be *Cuſtos utriuſq; tabulæ*; yet certainly no man can imagine, that this his charge reaches further then the charge of the Church: That he is to be more exact in his overſight of theſe things, then the Church is to be; for what ever the power of the Magiſtrate be in theſe things, yet to the Church eſpecially are the Oracles, the Ordinances, the Truths of God committed. The charge of the ſpirituall eſtate of men eſpecially belongs to the Church: Now the Church is to beare with men in their infirmities, though they be ignorant of many things, yea after meanes uſed for information. No Church muſt caſt off any from communion with it, but for ſuch things that all the Churches of Chriſt ought to caſt them off for. This is generally held by our Brethren, if a man be rightly caſt out of communion with one Church, he is thereby caſt out of all; if this be ſo, then ſurely many things muſt be ſuffered before we proceed to caſt out a member, it muſt not be for every errour or miſcarriage. Thus Biſhop *Davenant* in his rules for Peace, *Thoſe may not be cut off from communion with particular Churches who remaine joyned to the Catholique Church.*

3.

Proſcindi nec debent nec poſſunt a communione particularium Eccleſiarum quæ manent communia cum Eccleſia Catholica.

(c) *Hominem a communione aliorum Christi quorum excludere licet propter haresim damnabilem, in qua est proprio judicio condemnatus, aut de pertinacia convictus, non licet propter errorem in quem aliena fraude deductus est, quemque nulla pertinaci animositate, sed imaginatione veritatis & pietatis illusus defendit.* Daven. ad pacem Eccl. adhort. c. 9.

Yea, none is to be cast out of communion, but for that which if whole Churches were guilty of, we must refuse communion with, yea with all the Churches in the world, if they could be supposed to be so far left of Christ, as to be guilty of the same thing: If this be so, when a Church is about casting any out of communion, it need be wary, and not presently fall upon him, because there is something evill in him; and if the Church should be so, the civill Magistrate much more, whose care of a mans spirituall estate is not so immediate and full as the Churches is.

From what hath been said these 2. consequences are clear: First, Articles or rules for doctrine or practise in matters of Religion to be imposed upon men, should be as few as may be; there is a very great danger in the unnecessary multiplying them: This in all ages hath caused divisions, and exceeding disturbances in the Churches of Christ.

I finde an excellent passage in an Epistle of *Isaac Causabon* to Cardinall *Perron*, which hee wrote in the name of King *James* by his command, (c) *The King* (saith he) *thinks that the things that are absolutely necessary to salvation are not many, therefore His Majesty is of that mind that there is no shorter way for peace, then first by severing necessary things from things that are not necessary, and then to labour a full agreement in those; but as for things not necessary, let them* (sayes he) *be left to Christian liberty.* And againe, *These necessary things are few, and the King thinks this distinction to be of so great moment to lessen the controversies which this day doe so exceedingly trouble the Church, that all who study peace, should most diligently explicate, teach, and urge this.*

* *Rex arbitratur rerum absolute necessariarum ad salutem non magnum esse numerum, quare existimat ejus majestas nullam ad inundam concordiam brevioremviam fore, quam si diligenter separarentur necessaria a non necessariis, & ut de necessariis conveniat omnis opera insumatur in non necessariis libertati Christianæ locus detur, pauca sunt ista necessaria, atque illam distinctionem serenissimus Rex tanti putat esse momenti ad immutandas controversias, quæ hodie ecclesiam tamopere exercent, ut omnium pacis studiosorum judicet officium esse diligentissime hanc explicare docere, urgere.*

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God hath so graciously ordered things for the body, that things necessary for life are not many, nor costly; the greatest stir in the world is about things not necessary. So for the soule.

Διὰ τὰς ὑπερβολὰς οὐ δια τὰ αναγκαῖα. Arist. pol. l. 2. 2.

A second consequence from what hath been said, is; we see hence who is most for peace; one professeth what he is convinced of to be a truth and a duty, if it be not necessary, he is not to force it upon his Brethren, though he had never so much power in the Church or State to back him. The other holds this principle, That whatsoever he thinks to be a duty, he must force it upon his brethren, not only by the power of the Church, but he must call in the power of the Magistrate to back him in it.

But doe not men in a Congregationall way urge upon others their owne conceptions and practices, according to the power they have, as much as any? for if men will not enter into covenant, if they hold another kind of government in the Church differing from them, they will not receive them, nor communicate with them. Object.

I would all our controversie lay here, surely wee should soon agree. Whosoever doth as you say, cannot be justified in so doing; some men it may be through an earnest desire of promoting what they conceived to be the mind of Christ, have been too rigid in their dealings with their Brethren. What hath been said, will shew the evill of their practice as well as of others. Answ.

As for entring into *Covenant*, It is true, there is such a practice in the Congregational Churches, and a Covenant either explicite or implicite, I think all acknowledg: that is, there must be some agreement to joyne those together in a body, who formerly were not joyned, to make them to be of such a society, to have power in it with others for the choise of Officers in this Congregation, and to be under the care & charge of those Officers more then Members of another congregation: what shall joyn them, if not at least some mutuall agreement to joyn in one body for such spirituall ends as Christ hath appointed this body for, the very nature of a society that is embodyed, carries this with it; and any farther then this I know none requires as necessary.

Indeed

Indeed the more explicite this agreement is, the more is the edification. Surely there is no Chriſtian but will acknowledg that the more one Chriſtian opens his heart to another, and binds himſelf to walk in the ways of Chriſt with another, the more comfortable it is, and helps to edification: and upon this ground doe the Congregationall Churches practice this.

Suppoſe any godly man ſhall come and deſire to joyn with any of them, but withall tell them, that for his part he yet cannot be convinced by any thing he can find in Scripture that this way of covenanting is required; if the Church cannot ſatisfie ſuch a man (being godly) in their practiſe, yet deſire to know of him whether hee be willing to joyn with them in all the ordinances of Chriſt, ſo farre as he knowes, a meere affirmative to this is a covenant ſufficient to joyne him with them. The more fully he expreſſeth this to them, it would be the more acceptable. Now then why is it that there is ſuch a noiſe every where in exclamations againſt Church-covenant, when it is nothing but this, which how any gracious heart upon due conſideration can be againſt, I cannot ſee. And this is not only our preſent opinion, but that which ever ſince we knew any thing in that way, upon all occaſions, we have held forth.

But what do you ſay to the other; If a man who you believe is godly, yet not being convinced of your way of Government, but rather thinks the Preſbyteriall Government to be the way of Chriſt, would you receive ſuch a man into communion with you?

Anſw. If any godly man whoſe conſcience is not ſatisfied in that way of Government, yet is ſo caſt by Providence as he cannot joyne with thoſe Churches where there is that Government he thinks to be Chriſts; and becauſe hee is deſirous to enjoy what ordinances of Chriſt he can, therefore tenders himſelf to one of theſe Congregationall Churches: Such a man ſhould be received to theſe Ordinances he ſees to be Chriſts, if there be nothing elſe againſt him, but meerly becauſe after all due means, yet through weakneſſe he cannot ſee Chriſts minde in ſome other ordinance. Chriſt doth not lay ſo much upon the ordinance of Government, as to exclude all his Saints all their

their days from all other Church-ordinances, if through weakneſs they cannot be convinced of that.

Now let one who is in a Congregational way, and cannot ſee Chriſts mind in the Presbyterial Government, yet come to one of thoſe Churches, and ſay, he would gladly in all his ways ſee the mind of Chriſt, and enjoy all his ordinances, but he cannot ſee that a Miniſter who takes only the charge to feed by Word and Sacraments one Congregation, yet ſhould with others have the charge of ruling an hundred or more; and till he be convinced otherwiſe, he cannot in his practice acknowledg that Government to be Chriſts, would you yet receive ſuch a one to communion with you in all other Church-ordinances? If you would, I make no queſtion then but if we well underſtood one another, and were of quiet ſpirits, we might live together in peace.

Let not miſcarriages in particular men or Churches in things of this nature, hinder our peace; what we ſay ought to be ſuffered in us, we profeſſe to be our duty to ſuffer that or any thing of the like nature in others; and where there hath not been that brotherly and Chriſtian forbearance as ought to be, there hath been ſinne committed againſt Chriſt: but let not this hinder brotherly and Chriſtian agreement amongſt our ſelves, or any other Churches of Chriſt.

4. 4[17]. Evills that are ſmall or uncertain, or come by accident, muſt rather be ſuffered, then any good that is great, certain, and *per ſe*, ſhould be hindered. We muſt take heed that in our zeal to oppoſe evill, we hinder not a greater good: If oppoſition of evill lies ſo far out of your reach as you cannot come at it but by hindering much good, you muſt be content then to let it alone.

Laſtly, if the evils be ſuch as only can be removed by ſupernatural means, we muſt not uſe violence for the removing of them, though God hath ſuch authority over us, as hee may juſtly puniſh us for not doing that which we are unable to do by the ſtrength of nature; yet one man hath no ſuch authority over another.

Suadenda eſt fides non imponenda. Bern. *Nova ſy in aurdina eſt iſta prædicatio quæ verberibus evigit fidem.* Greg. l. 2. ep. 52.

The power that God hath given a Magiſtrate, is but a naturall help at the moſt, & therefore it can go no farther then to

to help us in a naturall way, to do what we are able to do by a natural power; when it hathgone so far, there it must rest. I shall refer the Learned to Zanchy upon the fourth Comment, where they may see more about this.

CHAP. X.

The fourth dividing Principle, Division is the best way to maintaine Dominion.

The 4. dividing Principle.

THis is *Machiavels* principle, *Divide & regna.* When Division is got into such a Principle as hath not only in the bowels of it, that is something to foment it by what may be drawn from it; but when the principle carries division in the very face of it, not collaterally, or by consequent avowing it, but directly & immediately justifying it, then it grows strong indeed, who can stand before it? When this is brought down to the people, it is expressed by that Proverbiall speech, *It is good fishing in troubled waters.* The divisions of the times are our advantages. Some mens ends are best served, when church and State are most divided. They never had such comings in as now they have. It is true, it may be desired that men in evil things should not agree, that they may be like the witnesses that came against Christ, who could not agree in their testimony. *Paul* cast a bone of dissention between the Pharisees and Sadducees.

But when men love division, and desire the continuance of
1. it; First, to maintain that which is evill; Secondly,
2. to aime at their owne ends, not regarding what publike mischiefes come, so their own private advantages may be served; not caring what house be on fire, so their eggs may be roasted, if they may have some poor, pedling, private benefit by them.

3. 3ly. Not caring what the divisions are, whether against good, or against evill, so be it their turn may be served: This is abominable, and cursed is that man that wishes for, or rejoyces in, or seeks the continuance of divisions, for these base ends. Yea that man is not worthy to breath in so good a Land as *England* is, who would not willingly lay downe his life

his life to cure the preſent diviſions and diſtractions that are amongſt us, who would not deſire with *Nazianzen*, as formerly *Jonah*, to be caſt into the Sea himſelf, ſo be it all might be calm in the Publique? Oh cruell, hard-hearted man, who for his own private advantage is not ſenſible of the woful miſeries of Church and State, yea of that dreadfull diſhonour to the name of God, cauſed this day by our ſad diviſions, miſerable diſtractions! juſt it were that ſuch a man ſhould be ſeparated to evil, and that his name ſhould be blotted out from under heaven.

But if things were ſetled in Church and State, ſome men ſhould not have ſuch liberties as now they have, therefore they are willing enough to have our differences continued, their plot is to lengthen them out.

Firſt, That which thou calleſt ſeeking to lengthen out diviſions, it may be God now accounts, and will another day call ſeeking after the neareſt union with himſelfe, and the firmeſt union of his Saints. *Anſw.* 1.

Secondly, the liberties theſe men ſeek for, are either evill or good; If evill, oh how dearly do they buy that which is evill, with bringing the guilt of all that evil that comes from our diviſions upon themſelves; you need not wiſh any enemy more evil upon his head then this; certainly ſuch a man hath load enough upon him. 2.

But if thoſe liberties they ſeek be good, or but ſuppoſed by them to be ſo, why then ſhould they feare a right ſetling of things? what ever is good, can be no enemy unto good. That Scripture, *Rom.* 13. 3. is enough to keep their hearts from fearing the right ordered power of authority, eſpecially from fearing it ſo farre, as by the feare of it, to be driven into ſuch a deſperate guilt of wickednesſe as this is, to deſire or endeavour the continuance of ſuch publique miſchiefe for their own ends. *Rulers*, ſaith the Text, *are not a terrour to good works, but to evil; wilt thou then not be afraid of their power? doe that which is good, and thou ſhalt have praiſe of the ſame.* Surely then the power was as formidable to any thing a chriſtian heart could ſuppoſe good, as now any power is like to be that we have to deale with.

Thirdly, it is a ſign of a very poor, low, unworthy ſpirit, 3.

to think that any in whom thou haſt any perſwaſion there is any ſeare of God, or intereſt in Chriſt, ſhould have no higher thoughts for their ſupport and encouragement in what they conceive good according to the mind of Chriſt, but ſuch as the hopes or deſires of continuance of ſuch wofull evils in the diviſions of Church and State raiſeth in them, if they did believe that Chriſt took no more care of them then ſo, but left them to ſuch miſerable ſupports as theſe are, their condition were ſad indeed.

4. 4ly. If ſuch baſeneſſe of ſpirit as this is, were ruling in them, which hath in it the malignity of all the dregs of an evil ſpirit, ſurely you would find it working in them in ſome other thing, ſave only in that wherein they differ from you. For certainly it is impoſſible but that man that is ſo left of God to ſuch dregs of evill, muſt needs break out to ſome other vile evils in a little time. It were ſtrange if ſuch horrid wickedneſſe of a mans heart ſhould break out in nothing elſe. The Lord therefore be Judg between his ſervants and thoſe men, yea thoſe men profeſſing godlineſſe, who have ſuch hard thoughts of them; and the Lord convince them of all their hard ſpeeches, and hard writings in this thing.

Chap. XI.

The 5. dividing Principle.

The fifth dividing Principle. That every man is bound to profeſſe and practice always what he apprehends to be truth.

This hath the greater ſtrength, becauſe it comes under a ſhew of exact godlineſſe: I do not mean an hypocriticall ſhew, but an appearance to mens conſciences.

1. It is very dividing: For, firſt, if while many things lye in mens owne thoughts, they cauſe much ſtrife within themſelves; their reaſonings are very divers: Though they have all the ſame tincture from the ſame affections, and are ſwayed by the ſame ends then when theſe things come abroad, before others, who have not the ſame reaſonings, nor the ſame affections, to give them ſuch a tincture, but reaſonings and affections running quite another way, nor the ſame ends to

ſway

sway them, but quite different to poyse them a cross way, there must needs be much strife, such divisions as will be hard to reconcile. If men sometimes can hardly prevail with their own thoughts to agree, notwithstanding the sway of their own affections and ends; how are they like to agree with others, whose affections and ends are so various from theirs.

Secondly, if men doe presently professe and practice what they conceive to be right, they must necessarily professe and recant, recant and professe; for in many things, what they apprehend to be true at one time, they suspect, yea see cause to deny at another; and what confusion & disorder would there be in matters of Religion, if continually by some or other there should be profession of things as true and good, and calling the same things presently into question, yea within a while denying and renouncing them? And if not so, then 2.

3. If a man hath once made profession of what he conceives to be a truth, differing from others, if it proves to be a misapprehension, there lies a great temptation upon him to stand out in it, to strive to make it out to the utmost; for nothing is more contrary to a mans nature, then to acknowledg himself to be mistaken in his understanding, and to lye down in the shame of rashnesse and inconsiderateneſse in his actions; therefore whatsoever mens own thoughts be within, in their own spirits, they had need take heed what they doe, when they come to make open profession, and practice what they apprehend; and engage themselves thereby to maintaine; there are not many who attaine to *Augustines* self denyall, to publish retractations to all the world. Now if a man through the strength of this temptation, shall still retaine what he hath made profession of, and others shall see his weakeneſse, joyned with wilfulneſse; they must oppose him in it, and so contention and division is like to rise higher and higher. In regard therefore of the great usefulneſse of this point, and the difficulty of the right understanding it, I shall endeavour to speak to it under these three Heads. 3.

First, to shew wherein Profession is necessary. 1.

Secondly, wherein men may keep in, what they think they understand to be truth, so as not to professe or practise it. 2.

Thirdly, I shall propound some rules of Direction, to shew 3.

in what manner a man ſhould make profeſſion of what he conceives to be truth, though it be different from his Brethren.

For the firſt. Certainly profeſſion in ſome things is very neceſſary.

Rom. 10. 10. *With the heart man believeth unto righteouſneſſe, and with the mouth confeſſion is made unto ſalvation.* Confeſſion is here joyned to believing, as neceſſary to ſalvation. This I conceive to be the meaning of thoſe places which hold forth the neceſſity of Baptiſme, *He that believes and is baptized, ſhall be ſaved.* *Auguſtine* in one of his Sermons *De Tempore*, ſayes; *Wee cannot be ſaved, except wee profeſſe our faith outwardly for the ſalvation of others.* And Chriſt, *Mar.* 8. 38. ſayes, *Whoſoever ſhall be aſhamed of him and of his words, in this adulterous and ſinfull generation, of him ſhall the Sonne of Man be aſhamed, when he comes in the glory of his Father with his holy Angels.* And it is obſervable, that they follow upon thoſe words, *What ſhall it profit a man if he ſhall gaine the whole world, and looſe his owne ſoule? or what ſhall a man give in exchange for his ſoule?* As if Chriſt ſhould ſay, If you would not looſe your ſoules eternally, look to this, make profeſſion of the truth, as you are called to it; though you live in a wicked and an adulterous generation, yet be not aſhamed of me before them; for if you be, your ſouls may goe for it eternally.

Salvi eſſe non poſſumus niſi ad ſalutem proximorum, etiam ore profiteamur fidem. Aug de temp. 181.

Ad Aras Jovis aut Veneris adorare, ac ſub Antichriſto fidem occultare. Zuingl ep 3.

Zuinglius in his third Epiſtle, ſayes, *We may as well with a Diocleſian worſhip before the Altar of Jupiter and Venus, as conceale our faith under the power of Antichriſt.*

Now though profeſſion be neceſſary, yet in what caſes we are bound to profeſſe, and in what not, is no eaſie matter to determine.

Zuarez, a man of great judgement, yet falling upon this Queſtion, When a man is bound to make profeſſion of the Truth, ſayes, *Wee cannot give rules in particular, when there is a neceſſity of profeſſion, in regard of the good of our neighbour, but it muſt bee determined by the judgment of Prudence.*

Non perfecte credunt, qui quod credunt nolunt loqui. Aug. in Pſalm 115.

Quando in particulari tanta ſit utilitas vel neceſſitas proximi, ut præciſam obligationem inducat, arbitrio prudentis judicandum eſt; nam regula omnino certa aſſignari non potest. Suar. de Fid. Diſp. 19. ſect. 2.

But though the determination be very difficult, yet we may aſſert theſe five caſes to bind us to profeſſion.

Firſt,

In what cases we are bound to make profession.

First, when the truths are necessary to salvation, and my forbearance in them may endanger the salvation of any, the salvation of the soul of the poorest beggar, is to be preferred before the glory, pomp, outward peace and comforts of all the Kingdoms on the earth; therefore much before my private contentments: In extream danger of life there is no time to reason what in prudence is fit to be done, but save the mans life if you can, and reason the case afterward. 1.

Secondly, when not profession shall be interpreted to be a denyall, though in case of a lesser truth; I must not deny the truth, the least truth *interpretative*, I must rather be willing to suffer, then the truth should suffer by me so farre: This was *Daniel's* case, when he would not cease his praying three times a day, neither would he shut his windows, though it endangered his life. A carnall heart would say, why might not *Daniel* have been wiser? he might have forborn a while, at least he might have shut his windows. No, *Daniel* was willing to venture his life in the cause, rather then he would so much as by way of interpretation, deny that honour that he knew was due to God, 2.

Thirdly, when others shall be scandaliz'd, so as to be weakned in their faith by my denyall; yea, so scandalized as to be in danger to sin, because they see me not to professe; in this case we must venture very far, we should take heed of offending any of the *Saints*, so as to grieve them, but when the offence comes to weaken their faith to occasion their sin, there we should venture very far to our own outward prejudice, rather then so to offend them. 3.

Fourthly, when an account of my faith is demanded, if it be not either in scorn to deride, or in malice to ensnare, but seriously, so as the giving it may be to edification, especially in a way of giving a publique testimony to the truth, 1 *Pet.* 3. 15. *Be ready to give an answer to every man that asketh you a reason of the hope that is in you.* If to every one, much more to Magistrates. 4.

Fifthly, so far as those whom God hath committed to my charge for instruction are capable, at some time or other I must manifest that truth of God to them that may be for their good according as I am able. 5.

Yet

Yet this duty of profession being a duty required by an affirmative precept, though we are bound alwayes, yet not to all times, *semper*, but not *ad semper*, we must alwayes keep such a disposition of heart, as to be in a readinesse, rather to give testimony to any truth of God, if called to it by God, then to provide for our ease or any outward comfort in this world, so as we may be able to appeal to God in the sincerity of our hearts, to judg of that high esteem we have of his truth. Lord if thou shalt make known to me now or any other time, that thy Name may have any glory by my profession, of any truth of thine, whatsoever become of my outward peace, ease, or content, I am ready to do it for thy Names sake. *There is a time*, says *Hugo*, *when nothing is to be spoken, & time when something, but there is no time when all things are to be spoken.*

Six cases in which we are not bound to make profession.

There are sixe other cases wherein you are not bound to professe.

1. First, when you shall be required in way of scorn, or to ensnare you; this were to cast pearls before swine.

2. 2ly. You are not bound to make profession of a truth to those who are not able to receive it, whose weaknesse is such, as they cannot understand it till they be principled with some other truths. *I have many things to say*, sayes Christ, *but yee are not able to beare them.* So St. *Paul*, *Hast thou faith? have it to thy selfe*; he speaks in the case of doubtfull things, which will trouble weak ones.

3. 3ly. When mens hearts appear so corrupt, that there is apparant danger of abuse of truths, to the strengthning them in th ir lusts, there are precious truths that many Ministers cannot speak of before people without trembling hearts; and were it not that they believed they were the portion of some soules in the Congregation, they dared not mentio i them.

4. 4ly. When your profession of some truths will take off mens hearts from other that are more weighty and necessary. The rule of the Apostle, *Rom.* 14. 1. holds forth this; *Receive not those men who are weake in faith to doubtfull disputations*; this may hinder them in the great things of the Kingdome of God, *Righteousnesse, peace, joy in the holy Ghost*, vers. 17. As if the Apostle should say, Let them be wel established in them; but

but theſe doubtfull diſputations will hinder them in ſuch things as theſe are.

Fiftly, when my profeſſion at this time in this thing is like to hinder a more uſeful profeſſion at another time in another thing. *Prov.* 29. 11. *A foole uttereth all his mind, but he that is wiſe keeps it in till afterward.* It was the wiſdome of *Paul* when he was at *Athens*, not preſently to break out againſt their Idols, hee ſtaid his due time, and yet all the time hee kept in his uprightneſſe in the hatred of Idolatry as much as ever. 5.

Sixtly, when our profeſſion will cauſe publick diſturbance, and that to the godly, the diſturbance of mens corruptions who will oppoſe out of malice, is not much to be regarded. When it was told Chriſt the Phariſees were offended, he cared not for it, but he made a great matter of the offence of any of his little ones. When men who love the truth as well as wee, ſhall not only be againſt what we conceive truth, but ſhall be offended, and that generally at it; if we have diſcharged our own conſciences by declaring as we are called to it what we conceive the mind of God, we ſhould ſit down quietly, and not continue in a way of publique offence and diſturbance to the Saints. The rule of the Apoſtle will come in here, *Let the ſpirit of the Prophets be ſubject to the Prophets*: wee ſhould wait till God will ſome other way, or at ſome other time have that prevaile in their hearts and conſciences of his people which we conceive to be truth, and they are now ſo much offended at. There could never be peace continued in the Church, if every man muſt continually, upon all occaſions, have liberty openly to make profeſſion of what he apprehends to be a truth; never have done with it, though the Church, which is faithfull, and deſires unfeignedly to honour Chriſt and his truth, be never ſo much againſt it. 6.

In divers of theſe caſes the conſideration of that Text, *Eccl.* 7. 16. is very ſutable; *Be not righteous over much, neither make thy ſelfe over wiſe, why ſhouldſt thou deſtroy thy ſelfe?* Amongſt other things this is included in the ſcope of the Holy Ghoſt; when you apprehend a thing to be a truth, do not think that you are bound all times, upon all occaſions, to the utmoſt profeſſe, practiſe, promote that truth, without any conſidera-

tion

tion of others, being carried on with this apprehenſion, it is a truth, come of it what will; whatſoevr becomes of me, whatſoever trouble ſhall follow upon it, I muſt and will profeſſe it; and publiſh it again and again to the death: In this you had need look to your ſpirit, in this you may be over-juſt, and make your ſelf over-wiſe; though there may be ſome uprightneſſe in your heart, ſome love to Chriſt and his truth, yet there may be mixture of your own ſpirit alſo; you may ſtretch beyond the rule; this is to be over-righteous, to think out of a zeal to God and his truth, to goe beyond what God requires.

It is true, at no time, upon no occaſion, though thy life, and all the lives in the world lay upon it, thou muſt not deny any the leaſt truth, but there may be a time when God doth not require of thee to make profeſſion of every thing thou believeſt to be a truth.

You will ſay, This tends to looſneſs, to lukewarmneſs, to time-ſerving; men pretending and pleading diſcretion, grow looſe and remiſſe, and ſo by degrees fall off from the truth.

Verſ. 17. Let men take heed of that too; *Be not over-much wicked, neither be thou fooliſh.* As you muſt be carefull not to goe beyond the rule, ſo take heed you fall not off from it; ſo you may grow wicked and fooliſh, yea very wicked, over-wicked, God will meet with you there too: Wherefore *verſ.* 18. *It is good thou ſhouldſt take hold of this, yea alſo from this withdraw not thine hand*: Take both, be carefull of thy ſelf in both, but eſpecially mark the laſt clauſe of the 18. *verſ. He that feareth God ſhall come forth of them all.* The feare of God poſſeſſing thy heart, will help thee in theſe ſtraits; thou ſhalt by it be delivered from being enſnared by thy indiſcreet, ſinfull zeale, and it ſhall likewiſe keep thee from bringing miſery upon thy ſelfe, by falling as farre on the other hand, to looſeneſs and time-ſerving. The fear of God will ballaſt thy ſoul even, it will carry thee on in a way that ſhall be good in the eyes of the Lord, and of his Saints.

There is a natural boldnes, and a mixed zeal in many who are godly, that carries them on in thoſe ways that cauſes great diſturbance to others, and brings themſelves into great ſtraits and ſnares; and theſe men are very ready to cenſure others of

remiſſeſſe

neſſe and looſeneſſe, who do not as themſelves do; but this Scripture reproves them, ſhewing that it is not through fleſhly wiſdome, and providing for eaſe that is the cauſe others do not as they do, but the fear of God in a right way ballaſting their ſpirits; God will own his fear to be in their hearts, ordering them aright, when thy diſorderly, mixed zeale ſhall receive rebuke from Chriſt.

But doth not Chriſt ſay, Hee came into the world to witneſſe to the truth, and is not every truth more worth then our lives? *Object.*

That man who in the former five caſes wherein profeſſion is ſhewed to be our duty, ſhall witneſs to the truth, he ſhewes that truth is indeed precious to him, and gives that teſtimony to the truth, that he was born for, although in the ſix latter he ſhall forbear. *Anſw.*

But when theſe latter caſes ſhall fall out, how ſhall the truth be maintained? will it not ſuffer much prejudice? *Object.*

1. Chriſt will not be beholding to mens weakneſſes for the maintenance of his truth. *Anſw.*

2. If every man according to his place to deliver his own ſoule, ſhall declare (obſerving the rules we ſhall ſpeak to preſently) what he conceives to be the mind of God, though he ſhall not either in words or practice continually hold forth the ſame, yet thereby the truth is maintained.

3. The truth is maintained, by forbearing that practice which thoſe opinions of men that are contrary to the truth, puts them upon, not doing as they do is a continual witneſſe againſt them, and ſo a witneſſe for the truth, & this is a Chriſtians duty at all times, although I muſt never upon any ground do that which my conſcience ſayes is in it ſelfe ſin, in the leaſt thing, yet I am not ever bound to do that which my conſcience ſays is in it ſelf good (as it may fall out) in ſome great things. A thing in it ſelf evill can never be made my duty to do, what ever circumſtances it may be cloathed with, what ever good I conceive may be done by it; but a thing in it ſelf good, may by circumſtances attending of it, be ſuch, as at this time it is my duty to forbear it, ſo that in not doing it I cannot be charged of a ſin of omiſſion, of not living according to what my judgment and conſcience is convinced of to be truth, and good.

Five rules for the ordering our profession of truth.

That we may understand yet further our duty of profession so as we may cause no divisions by it, let these five rules be considered for the ordering of it.

1. First, we must be wel grounded in fundamentals, before we make profession of other truths; seldome or never have you known men who in the beginning of their profession of Religion have laid out the first of their strength in Controversies, but that they have vanished & come to nothing in their profession. Be first well rooted in the faith, in the great things of godlinesse, the absolute necessary things of eternall life, and then thy searching into other truths of God which are for thy further edification, will be seasonable.

2. 2ly. Take heed that what thou dost be not out of affectation of novelties, which men naturally have itching desires after. It is very pleasing to the flesh, to convey such things to others, to be the first that shall bring to others, things we before they understood not, whatsoever the things be. As there is much wickednes in raising up old errors, as if they were new truths; so there is much vanity in bringing forth old truths in novell and affected phrases, as if men desired to be thought to find out some new thing that yet hath not been, or is very little known in the world, when indeed upon examination, when it is uncloathed of its new expressions, it proves to be the same old truth, that ordinarily hath been known & taught, and so the man appears to be no knowing man, more then ordinary. Take heed of this vanity of spirit in the holding forth of truth, especially when in publike you speak of Gods truths, speak of them with reverence of the name of the great God, as the Oracles of God, clearly, plainly, not in obscure, uncouth, unknown expressions, as the Oracles of the Idols were wont to be delivered in.

3. 3. Whatsoever is differing from others who are godly, is not to be held forth and professed without serious examination: we may venture more suddenly upon those things which are generally received of the Saints; but if they be differing, then we had need examine them over and over again, with a jealous eye over our own hearts, and to take heed to our spirits, & how we behave our selves in such things wherein we are like to go away so much differing from so many of our godly,

godly, able brethren. Wee muſt take heed of publiſhing any ſuch things rawly, undigeſtedly, leſt we wrong the truth of God, and make the profeſſion of it become ridiculous. If the thing be true to day, it will be true to morrow.

4. We muſt not think it enough boldly to aſſert things, but according to the rule of the Apoſtle, 1 *Pet.* 3. 15. we muſt give an account, 1. *with meekneſs*; we muſt not do it in a paſſionate, froward way, not with our affections hurrying and tumultuous; not after a contentious manner, as if we deſired victory rather then truth; but with quietneſſe and compoſedneſſe of ſpirit. We muſt not think it much to bear contradiction from others, yea though it ſhould ariſe to contemptuous carriage againſt us, *and with fear*, that is, either in reſpect of our ſelves who make the profeſſion, or in reſpect of thoſe before whom we make it. For our ſelves, we muſt not do it in a conceited way, not in a high, arrogant way, with fooliſh confidence in our ſelves, in our own apprehenſions and abilities, but *with feare*, manifeſting our ſenſibleneſs of our own weakneſs, vanity, and nothinggnes: 2. In reſpect of thoſe before whom the profeſſion is made. We muſt manifeſt our due, reverent eſteem of them; no unbeſeeming behaviour, no ſcornfulneſs, lightneſs, contempt, if it before *Magiſtrates*, eſpecially then whatſoever they are in regard of their perſons, yet reverentiall reſpects ought to be given to them in reſpect of their places; and if they be men of worth, learning, graces, publike uſe in the Church or State, that reſpect that is due to their worth, is to be manifeſted alſo in our carriage towards them. Grace teacheth no man to be unmannerly, rude, ſcornfull, furious, or fooliſh. 4.

5. If you would make profeſſion or practice any thing differing from others who are godly and judicious, you ſhould firſt acquaint thoſe who are moſt able, with what you intend, and not go to youths, & women, and weak ones firſt, ſeeking to promote what you apprehend, by poſſeſſing your hearts firſt with it, and to get them to be a party for you; this is not the way of God. If God hath revealed ſome new thing to you, you have ſome new light that is not yet made known to your Brethren, which not only by profane men, but I fear by ſome who are godly, is in a profane manner ſcorned at; and it were 5.

wel if none of thoſe who pretend it, did not give ſome occaſion: were not the temptation to the deſpiſing of that expreſſion, yet you ſhould firſt goe to thoſe who are moſt able to judg, acquaint them with what apprehenſions you have, and ſee whether they cannot make it appeare to you that you are miſtaken; if not, they may confirm you in the truth, that you may go on in it with the more confidence.

If Churches were ſetled as they ought, I ſhould think it very ill for any *Miniſter* to preach any thing not ordinarily received by the *Saints*, before they have acquainted other *Elders*, yea ſome of other *Churches* with it, if out of an eager deſire to be formoſt in venting ſome new thing, they ſhall do it meerly from themſelves, they may be meanes to raiſe and engage themſelves in woful diſturbances before they are aware. That common union and fellowſhip that there is between Elders and Churches, requires mutual adviſe and conſultation in matters of difficulty, though to lay a law upon them to adviſe in every thing, be it never ſo clear, would be hard.

CHAP. XII.

The ſixth dividing principle.

The ſixth dividing Principle. What is in it ſelfe beſt muſt be choſen and done, not weighing circumſtances, or references.

THis brings much trouble to the Churches; yea it cauſeth much trouble in the ſpirits and lives of many truly godly. It cauſeth men to break the bonds of their Callings, of their Relations, of their publique Intereſts, therefore certainly it muſt needs be a *dividing Principle*.

Some men whoſe calling is only to a private employment, yet having ſome gifts, and having uſed ſometimes in their Families to take a Scripture, and ſpeak ſomething out of it; upon this they think it is a better thing to be exerciſed in preaching Gods word, then to ſit in a ſhop all day, at ſome meane worke, or ſelling out wares, therefore they thinke they are bound to give over their *Callings*, which they look at as too low, mean things, and be Preachers of the Word, not regarding thoſe due ways that Chriſt would have men come into ſuch an employment by. Although I do not think, but that Tradeſmen,

Tradesmen, who have good knowledg in the Scripture, and are gifted by God to speak the Word to people for their edification, when there is a want of able men, who have been all their lives preparing for such a work, and are set apart for it, rather then people should continue in ignorance, and so perish (if those who are able and fit to judg, shal judg them meet for such a work) they may be employd to make *Christ* known to them; yet for every man that takes himself to be a gifted man, and it may be is so judged, by some who are willing to flatter him, to take upon him of himselfe, or by the advice of two or three of his friends, to leave his other employment for the work of the Ministry, because that is a more noble and excellent work; this is not a way of God, but a way of confusion and disorder.

Again, it is in it selfe a better thing to enjoy a Ministry of the most eminent gifts and graces, then one of lower; but if this should be made a rule, that a man who is under a Pastor, who is faithfull, and in some good measure gifted, upon another mans coming into the Countrey that is more eminent, he should forsake his Pastor, and joyn to the other; and if after this still a more eminent man comes, he should leave the former and joyn to him; and by the same Law, a Pastor who hath a good people, yet if others be more likely to receive more good, he may leave his own people, and goe to them, what confusion and disorder would there be continually in the Church? Men must consider, not only what the thing is in its own nature, but what it is to them, how it stands in reference to their relations. If you be joyned to a Pastor, so as you believe he is set over you by Christ, to be a Pastor to you (not because the Bishop hath sent one, or an old Usurer dyes, and leaves the Patronage of a living to some Ostler or Tapwench in an Alehouse, and he or she shall send one by vertue of their right to the patronage, this cannot tie a mans conscience to depend upon him for the ordinances of Christ all his days, in case he cannot remove his dwelling, but if you cannot but look upon the man as the Pastor that Christ hath set over you.) Though this man hath meaner gifts then others, and it would be more comfortable to you to have another Pastor; yet this is not enough to cause you to divert him whom

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wel if none of thoſe who pretend it, did not give ſome occaſion: were not the temptation to the deſpiſing of that expreſſion, yet you ſhould firſt goe to thoſe who are moſt able to judg, acquaint them with what apprehenſions you have, and ſee whether they cannot make it appeare to you that you are miſtaken; if not, they may confirm you in the truth, that you may go on in it with the more confidence.

If Churches were ſetled as they ought, I ſhould think it very ill for any *Miniſter* to preach any thing not ordinarily received by the *Saints*, before they have acquainted other *Elders*, yea ſome of other *Churches* with it, if out of an eager deſire to be formoſt in venting ſome new thing, they ſhall do it meerly from themſelves, they may be meanes to raiſe and engage themſelves in woful diſturbances before they are aware. That common union and fellowſhip that there is between Elders and Churches, requires mutual adviſe and conſultation in matters of difficulty, though to lay a law upon them to adviſe in every thing, be it never ſo clear, would be hard.

CHAP. XII.

The ſixth dividing principle.

The ſixth dividing Principle. What is in it ſelfe beſt muſt be choſen and done, not weighing circumſtances, or references.

THis brings much trouble to the Churches; yea it cauſeth much trouble in the ſpirits and lives of many truly godly. It cauſeth men to break the bonds of their Callings, of their Relations, of their publique Intereſts, therefore certainly it muſt needs be a *dividing Principle*.

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Christ

Christ hath set over you; and if people may not leave their Pastors, because others have more eminent gifts, then surely Pastors must not leave their people, because others have more eminent Livings.

To instance yet further, that you may see how this Principle disturbs mens spirits: Many being in the works of their Calling, have some thoughts come into their mind, that prayer is a better work, more noble and spirituall then to be employed as they are; therefore they must needs presently leave their worke, and go toe prayer: How many have been perplexed with temptations this way, by which their lives have been made very uncomfortable? Prayer in it selfe is better, but is it better at this time for me, all things considered? am not I about that wch God hath called me to do? By this Principle many decive and trouble themselves, in respect of their soules; as some by a conceit of the like nature, deceive & bring great trouble to themselves in respect of their bodies; some who have sickly bodies, their flesh is decayed, they think such and such things have most nourishment in them, such things are hot, and full of spirits, and juyce, therefore they will eate and drink altogether such things, leaving their ordinary dyet; by this means thsy many times overthrow their bodies: for though a man wants flesh, yet the way for him to have it, it may be is not to take nourishing things, but purging; and though he be troubled with faintnes, it may be the way to get good spirits, is by eating ordinary dyet, and cooling his body, that so some distemper may be cured, and he may get his veyns filled with good blood, and spirits got from it, rather then by drinking hot waters that are full of spirits, which perhaps burns his heart, and dries his body, that there is no good blood generated from his dyet.

It is not enough therefore to say the thing is in it selfe better, but is it better in all the references I have, and it hath? is it better in regard of others, in regard of the publique, for the helping me in all my relations? May it not help one way, and hinder many ways? If a Physitian should come to a man, and see his disease is hot, and should therefore presently cool him by giving him water, the man may like it for the present;

sent; why is it not better to be cool, then so burning hot? but thus the Physitian discovers his folly, and the Patient loses his life. A Physitian in prescribing some physick had need have forty considerations in his head at once, how one part stands affected to the other, of what yeers the man is, of what complexion, how long the disease hath been upon him, what was last done to him, &c. So it should be in the duties of Religion, a Christian who desires to walk orderly, to beautifie and honour his profession to enjoy communion with God, & peace in his own soul, and be useful to the publique, had need have his wits about him, not presently to fall upon a work, because it is now presented as good to him in a single consideration; he must compare one thing with another, and see what it is in all its references; or otherwise he will but enterfeir, hee will but hack and hew, and bungle, and disturb himselfe and others in the ways of Religion, he will make Religion tiresome to himselfe and others, he will be in danger in time to cast off strictnesse, and to grow so much the more loose then others, by how much more streightned he hath been in a disorderly way then others. I believe some of you have known those who in their young time have been very strict and tender; whatsoever they have conceived to be better then other, they have presently followed it with all eagernesse, never considering circumstances, references, or consequences, but the thing is good, it must be done; yet being wearied with this, they have after grown loose, in as great an excesse, the other way; yea, it may be have vanished and come to nothing.

Chap. XIII.

The seventh Dividing Principle; It is obstinacy for a man not to be convinced by the judgement of many, more learned and godly then himselfe. The seventh dividing principle.

The making this to be the rule to judg obstinacy by, hath in all ages caused great divisions by exasperating the spirits of men one against another. In times of Popery what rage did

did it raiſe againſt men who were moſt conſcientious? the generality of men thought they did God good ſervice, in perſecuting thoſe who would not yeeld to the judgment of others, who had the repute of learning and piety; and thoſe who were conſcientious, could not yeeld to their determinations, not ſeeing the truth of God in them, and this made the ſtir. VVhile men appear obſtinate, by the rule of Chriſt we are not to bear with them; and this Principle ſets thouſands of godly peaceable men in the ſeat of the obſtinate, theſe cannot in conſcience yeeld, and others cannot but in conſcience oppoſe them; what reconciliation then can there be hoped? either men muſt captivate their conſciences, cauſe them in a ſordid way to bow down to ſlavery, or elſe there muſt needs be continuall diviſion and oppoſition where this prevalles.

I confeſſe ſuch a Principle as this is would make for union amongſt thoſe who either think they need not, or through careleſneſſe regard not to ſearth out truth, but with an implicite faith take in all that ſhall be impoſed upon them, who think ignorance of Gods mind and conſcience ſlavery, to be no great evill; this is never urged with violence, but either by thoſe who have given up their conſciences to be ſerviceable to the eaſe and content of the fleſh, or thoſe who have, or hope to have power in their hands, to bring others in ſubjection to them.

Becauſe the right informing our judgments in this, may much conduce to peace, I ſhall endeavour, 1. To ſhew you what due reſpect is to be given to mens judgments who are learned and godly. 2. Yet not ſo much as to make their judgments the rule to judg men obſtinate, if they differ from them. 3. VVhat then ſhould be the rule? by what ſhould we judg a man to be obſtiate?

What reſpect is to be given to the judgement of learned holy men.

For the firſt, Certainly much reſpect is to be given to the learning and godlineſſe of men. There is a great deluſion in many mens hearts, that makes them thinke it to be halfe Popery, to give any reſpect to Learning; although the abuſe of Learning hath done much evill, againſt that much hath been and may be ſaid; but I dare avow this, that never ſince the beginning of the world could a man be found to ſpeak againſt

earning but an ignorant man; neither is it like, nay I may aver, it is impossible that any but such will be found to the end of the world: Learning hath so much of God in it, that it never had nor will have any enemy but ignorance.

1 *Tim.* 4. 13. *Give attendance to reading, to exhortation, to doctrine.* *Ver.* 15. *Give thy selfe wholly to them,* ἐν τούτοις ἴσθι, Be in them. And when we see grace added to Learning, it should adde much to our esteem of such a man; it is the orient pearl in the gold ring, it is a great testimony to a way, that it is the way of good men. *Prov.* 2. 20. *That thou maist walke in the way of good men, and keep the paths of the righteous.* The judgement and counsell of such is to be received with very great respect, especially if the eminencie of their grace appears in the tenderness of their spirits, that we may see much of the feare of God in them. *Ezra* 10. 3. *Now let us make a covenant, according to the counsell of my Lord, and of those that tremble at the commandement of our God.* And when not only some few godly men are of this mind, but when it is that which God hath seated in the hearts of the Saints generally, very high respect is to be given unto it.

Wherefore he that differs in his judgment from wise, learned, godly men, had need

First, spend much time in Prayer and Humiliation before the Lord. There is a notable expression of *Basil*, cited in an Appendix of an Epistle of *Luther* to the Ministers of *Norimberg*, who were at variance one from another: *He who will separate himselfe from his brethren, had need consider many things even to anxiety; he had need break his sleep many nights, and seeke of God with many teares, the demonstration of the truth.* 1.

Multa anxie considerare cum oportet, & multas noctes absumere insomnes, & cum multis lacrymis petere a Deo veritatis demonstrationem, qui se a fratribus separat vult.

2ly. You must even then when you cannot subject to their judgments, preserve due reverence in your heart, and shew due respects to men of learning and grace according to their worth. We have a notable relation of that holy man. Mr. *Greenham*, in a Letter of his to the Bishop of *Ely*, in whose Diocesse he lived; the Bishop seeking to bring him to conformity, objected thus unto him, *Why will not you yeeld? Luther approved of these things, are you wiser then he?* His sober and gracious answer was, *I reverence more the revealed will of God in teaching that worthy instrument of God, Mr. Luther so many ne-* 2.

ceſſary things to ſalvation, then I ſearch into his ſecret will, why hee kept backe from his knowledge other things of leſſe importance.

3. 3ly. If thoſe things wherein we differ from the judgments of learned and godly men, be not matters of duty, they only may bring us to ſome ſuffering, we ſhould ſilently yeeld for peace ſake, and out of reſpect to them not oppoſe.

4. 4ly. In all things wherein you may have any helpe from them, you ſhould repair to them, and deſire to partake of the benefit of thoſe gifts and graces God hath beſtowed upon them.

5. 5ly. In all things wherein you can agree, you ſhould be the more carefull to manifeſt all poſſible obſervance and reſpect to them, in bleſſing God for any help he grants to you by them, either in making known his truth to you, or at leaſt in further confirming you in it by them.

6. 6ly. And in what ſtill your conſciences will not ſuffer you to agree with them, you are to take it as your affliction, and to account that way you are in to want a great luſtre, and moſt deſireable encouragement, in that ſo many learned and godly mens judgments and practices are againſt it.

We are to raiſe our reſpects to men of learning and godlineſs thus high; but if we ſhould go ſo high, as to give up our judgment and conſciences to them, we ſhould in honouring them, diſhonour Chriſt, yea they would account themſelves to be diſhonored. Such as are truly godly and wiſe, do rather account it their honor to carry a loving reſpect to thoſe who differ from them, then deſire that men ſhould, blindfold, before they ſee their grounds, follow them. Prelaticall ſpirits indeed account it their honour to force men to be of their mind; it is their glory that they can ſay to the conſciences of men, Bow down before us. A gracious ſpirit abhors the thought of ſuch tyranny. This to high raiſing reſpects due to learned, holy men, hath been very hurtfull in the Church, prejudicial to the ſoule of men, but eſpecially to the honour of Chriſt. I will give you an inſtance. *Eraſmus* was no novice, yet how dangerouſly he was taken with this, will appear by a ſtrange expreſſion of his, in an Epiſtle hee wrote to one *Bilibaldus*: *How far the authority of the Church prevails with others, I know*

Quantum quid alios valeat authoritas Eccleſiæ, neſcio, certa quidem me tantum valet, ut cum Arianis & Pelagianis ſentire poſſim, ſi probaſſet Eccleſia quod illi docuerunt. Eraſ. Bilibal. do Pyrckeymeroll. ep. 30. ep. 3.

I know not; but with mee it hath that power, that I could be of the opinion with Arrians and Pelagians, if the Church did but allow that which they taught. This you will say is a strange expression, coming from a learned man, and one too, not addicted to the Church that then was in that excess as others were; how then did this conceit prevail with men more weak, who gave up their consciences to others through their blind superstition?

Wherefore secondly, though great respect is to be given to men holy and learned, yet not such, that a man must be judged obstinate, if hee submit not to their judgments and determinations. For,

First, If a man should believe or do any thing before he sees some other grounds besides their judgments or examples, though the thing were in it selfe never so good, yet it would be sin to him. If indeed this were enough to answer Christ, *Lord, I am a poore weake man, I cannot find out thy truths my self, therefore I seeing learned godly men to be of such a judgement, and doing such things, I thought it too much presumption for mee to differ from them, therefore I also believed it to be true, and practised accordingly.* This were an easie way for people to agree, and it might well be judged obstinacy to gainsay. But this account Christ will not take, for he tells us, *Whatsoever is not of faith, is sinne*, and the judgments and practices of godly learned men, he never made to be the rule of faith. 1.

2ly. If God in revealing his mind to men, alwayes did it according to the proportion of their gifts and graces, then it were too much boldnesse for any to differ from those who are most eminent; but experience tels us it is otherwise, as God causeth his rain to fall upon one field, and not upon another; and as the wind blows where it lists, so are the workings of the Spirit of God upon men. Although hee reveales to all his Saints whatsoever is absolutely necessary to salvation, yet for other truths, a man of eminent parts shall know one, another of weaker shall know another. *David* was a man as eminent for parts, & was filled with the Spirit of God as much as *Nathan*, both in regard of Prophesie and godlinesse; yet sometimes that was revealed to *Nathan*, which was kept hid from *David*. When the Book of the Law was found, and read 2.

before *Josiah*, they send to *Huldah* the Prophetesse, yet there were Prophets in the Land at that time.

But you will say, Is it not more likely that men of learning and piety, should know what is right, and what is not, better then others?

Answ. True, it is more likely they should; but God many times doth things which we think are not likely; that which is the most unlikely to us, God many times chooseth as best to serve his ends.

3. Thirdly, If there were no other reason why a man of weaker parts should differ from other, then because he is conceited of his parts, thinks himselfe more able to understand then those who are far his betters, then there would be more liberty to deale severely with him: But being there may be this reason, why men who are weak, yet differ from those who are eminent, Christ hath laid this charge upon them, that they must not believe or practice any thing in the matters of Religion, but what they shall see ground for out of his word. If a man shall be jealous of himself, fearing lest his own understanding should mislead him, and in the use of all meanes he can, seeks to God, and yet cannot see from Scripture the ground of those things learned and godly men have determined, and having received such a charge from Christ not to alter his judgment or practice, till in the use of these meanes he should receive further light from him; what would you have this man do? If he yeelds to you, he sins against the charge of Christ and his own conscience; if he doth not, either now or after such a time you prefixe him, alter his judgment and practice, you judg him obstinate, and in the name of Christ deale with him as such; do not you by this make that bond that Christ hath laid upon him (to do all he doth from a principle of faith) heavier then Christ would have it.

4. Fourthly, the more learning, the more godlinesse men have, the more pains they take in finding out the truth; there is the lesse ground to judg those obstinate, who differ from them, because they differ.

You will say, How can that be? For if men be very learned and godly, and take much pains to finde out the truth, there is the more reason we should believe their judgements more then our owne.

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We must indeed honour them, then, the more; but yet the exquisitenesse of their learning, the eminency of their godlinesse, the industry of their labours, for the finding out of truth, may excuse those from obstinacy who cannot see into the ground from the word, of all that they are able to see? for is it not more then probable, that men who are weak and exceedingly beneath them, should through meer weakness be unable to see the rule of Scripture in those things which they have got the sight of, by the help of their great learning, godlinesse, and indefatigable labours? Can it be, that men who have not attained to that eminencie, who are not able to take so much paine in searching, that they (though they have their help added) should be able to attain to what these men so eminent and industrious have attained to? Can they in a few months come to see that which they have been studying, and debating one with another divers years before they could see it, and they be satisfied in their consciences of the mind of Christ, when these eminent men, for a long time could hardly satisfie one another? yea, it may be after all the helpe of their learning, godlinesse, and painfull labours, they look upon many things but as probable, as more likely to be so then otherwise, they have not a *Plerophory* in their own hearts; and shall those who doe not see ground enough for the foot of Faith to settle upon, be judged, and dealt with as obstinate? Because they yet are not of their mind, (God forbid.)

Answ.

5. Fifthly, there is much danger in making this to be the rule; for if to go against the judgment of godly and learned men be obstinacy now, ere long it may come to this, that to goe against those in place, who have power in their hand, shall be obstinacy, whatsoever they be; for who dare question their learning and piety? Whatsoever miscarriages these shal be in after ages in bringing men unlearned & ungodly into place; yet those must be judged as guilty of obstinacy who are not of the same judgment they shall be of, and into what a case then have we brought our selves.

If you shall say, True, our case would be sadde, but we must venture it, there is no helpe, better an inconvenience then a mischiefe.

But here will be not an inconvenience only but a mischief?

Answ.

In

In civill things this indeed must be ventured, for there we are not bound to understand the reason and ground of all things; but if nothing appeare to be contrary to the rules of justice and piety, we are to submit; but in the matters of Religion it is otherwise, we must understand the ground of all from the word; therefore those who shall lay downe such a position, that we may deal with these men as obstinate, by the Ordinance of Christ, who after two or three admonitions shal not be of the same judgment, and do the same things that learned and godly men determine, do bring the Church into greater bondage then they are aware of.

6. 6ly. Learned and godly men yet have flesh as well as spirit, & private engagements do often sway much even with them: Here with us we know how the greater number of learned and godly men goe, but in *New-England* the greater number of learned and godly men goe another way. Lately, the greater number of learned and godly men in old *England* did judg submission to Prelaticall power in the Church, and practice of Ceremonies, and use of Common-prayer to be lawfull, I hope it is not so now.

7. 7ly. If it be alwayes obstinacy not to believe or practise what they judg should be believed and practised, then sometimes it will be obstinacy not to believe and practise a contradiction; for we know some learned and godly men determine one thing, some determine the contrary; yea, oftentimes they are contrary to themselves.

8. 8ly. It is against the rule of the Apostle, *Try all things, keep that which is good, abstain from all appearance of evill.* If after the tryall of Prophesie, there be but an appearance of evill, we are not bound to abstain.

9. 9ly. We know by our own experience, we have differed from many more learned and godly men then our selves, and yet our consciences did excuse us before God, that we did it out out of obstinacy, that if our lives had lain upon it, wee could not for the present have helped it.

But if wee shall not judge men that goe against the determination of those who are most able to judge, then every man may do what seems good in his owne eyes, and so there will be nothing but confusion.

Not

Not so neither, though this be not the rule to judg men to be obstinate by; yet men may by some other rules be judged to be so, and dealt with accordingly; as those by which we judged, whether the evill be in a mans conscience or in his will, especiall these four. *Answ.*

First, If the thing wherein men differ, be against the commons principles of Christianity; then such as will take upon them the profession of Christianity, doe involve themselves in the guilt of obstinacy, if they goe against those things. 1.

Secondly, In other things, if their carriages be turbulent, and altogether unbeseeming a Christian differing from his Brethren. 2.

Thirdly, where there is neglect of those means of reformation, which he hath nothing to say against. 3.

Fourthly, If he so crosses his own principles, that he appears to be self-condemned.

CHAP. XIV.

The eighth dividing Principle. If others be against what wee conceive to be truth, wee may judge them going against their owne light. The 8. dividing Principle.

THis is a worse, a more dividing Principle then the former; it is worse to make our judgments the rule of other mens actions, then other mens judgements the rule of our actions: This makes men who differ, to have exceeding hard thoughts one of another, it causeth a mighty spirit to rise in them one against another. A man cannot judg worse of another, then this, that he goes against his owne light. Of all things conscientious men knows not how to bear this; yet how ordinarily will men who are weak, judg those that are strong, because they cannot see into the reasons of their actions? therefore those that do them, must needs do them against their own light: If they see another mans garb, and manner of converse, and way, to be differing from their owne, they presently judge him sinning against his own conscience, so be

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acted by by-ends to doe what he does meerly out of cunning and craftinesse; This is from the pride and fowrnesse of mens spirits. This is farre enough for you to goe in judging your brother, were I in his condition, should I doe as hee doth; I should goe against my light, I should act by by-ends; but therefore to conclude that he goes against his light, and acts by by-ends, is very sinfull. Many carnall men thinke, if they should make such a shew of Religion; if they should doe such things as such and such men do; it would be hypocrisie in them, and they judge truly, because their Principle would not beare out their practice; but therefore to judge all that do such things to be hypocrites, we account to be a very wicked thing. If thou hadst any spirit of humility or wisdome in thee, thou wouldst rather think, it may be hee sees what I do not, I am to look to mine own heart and wayes, by what principles I goe my self: Men who are weake, and can see but a little way into things, must take heed they censure not others, who know how to manage businesses better then themselves; some may do that acceptable to God, that thou couldst not doe without an evill conscience: The same honesty and sincerity may continue in a man, though in true wisdome and discretion he applie himself diversly, according as occasions are divers; as the hand remaines the same, whether closed into a fist, or extended abroad, or bended this way or that way as occasion serves. Wherefore for your direction in this, take these five rules.

1. First, we are bound to give the best interpretation upon our brethrens actions we can, if they be not apparently ill; we should not do as the *Logitians, Sequi partem deteriorem*, but incline to that which may any way be conceived or hoped to have any goodnesse in it; we must rather wrong our selves by thinking too well of them, then wrong them by thinking too ill of them. This would help exceeding much to peace.

2. Secondly, we should rather be jealous of our selves then others, knowing more of the evils of our own hearts then we can do of any others.

3. Thirdly, if we know certainly we are right, and others not, our hearts should rather be taken up with admiring and blessing Gods goodnesse to us for what he shewes us, then

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in cenſuring our Brethren for what he hath denied them.

4ly. We muſt remember, that not long ſince we were our ſelves of another mind, & yet we ſinned not againſt our light. 4.

5ly. We muſt conſider alſo, that in other things our Brethren ſee what they do not, and we would be loath to have ſuch meaſure from them, that they ſhould judg us, going againſt our light, and to be acted by by-ends in that wee differ from them. We muſt grant that liberty to our Brethren we would have our ſelves; that is not to be involved in the judgments of others, but try all things, and keep what God makes known to us to be good; *This liberty, ſayes Luther, Paul hath given me, & I will ſtand to it, I will not ſuffer it to be captivated.* 5.

Nolo libertatem meam captivari quam Paulus dedit, dicens, Omnia probate, quod bonum eſt tenete. Luther.

The ninth Dividing Principle. Rules of prudence are ſufficient to guide us in naturall things and civill affaires, and may as well ſuffice us in ſpirituall and Church-affaires.

A Great part of our diviſions about Church-affairs comes from this Principle: *If God would help us with right apprehenſions about this, our diviſions would in a great meaſure vaniſh.* Thoſe whoſe conſciences are taken with a contrary principle, *namely*, that there muſt be inſtitutions for all things that are properly Eccleſiaſticall and ſpirituall, they cannot yeeld to any ſuch thing, till they ſee the ſtamp on, an inſtitution upon it: Others who think becauſe Prudence is enough to order civill affairs, there needs no inſtitution for theſe things, they think ſuch as ſtand for them to be too rigid and ſtiffe in their way.

It divides alſo upon this ground: In the corrupt eſtate of the Church (ſuch as ours yet is) if we binde to inſtitutions, we ſhall be ſorely pinched with many things that will be very troubleſom to us, but if we go according to the rules of common prudence, we may decline, or alter what would pinch, & take up what may be commodious for us: Hence the principle is very deſirable, if it can be maintained, men will ſtrive hard before they wil loſe it; and on the other ſide, God is looked at as a jealous God, who will not ſuffer a mans wiſdome to ſhare with him in the things of his worſhip, which are ſpirituall and holy, to appoint and leave out as may be moſt

commodious for the freedome of them from trouble, therefore they dare not yield to any Ordinance that is beyond civill, but upon some institution of Christ in his Word, and this divides.

Now for your help in this: As God hath given two lights to the world, the Sunne, the grater to rule the day; and the Moone, the lesser, to rule the night: So he hath given two Lights to man, to guide his course; the Scriptures the greater, to guide man, especially in his spirituall condition, in those more immediate references he hath to God, for his worship and enjoyment of communion with him: The other the less, the light of Reason, to be his guide in naturall and civill things, in the ordering his life for his naturall and civill good; and though it is true, Religion makes use of Reason, and we have help from the Scriptures in our natural and civill affairs; yet these two lights have their distinct speciall use, according to those distinct conditions of man.

What are those things we must have institutions for.

When I say, we must have Scripture, and in it institutions for those things which are spirituall, and properly Church-affairs; I mean whatsoever is made use of for the drawing my soule neerer to God, or God neerer to me; or for the tendring up my Homage to God, beyond what it hath in the nature of the thing, put into it by God; for that I must have an institution, I must not frame any such thing to my self; If I make use of any thing of mine own, for such an end that I may worship God by, or that God might convey some spirituall efficacy to me in the use of it, because it is a thing that I thinke as fit for such an end, as other Ordinances I find in the Word, and yet have not an institution for it; in this I sinne against Christ the Lord, who alone hath power to set apart the use of what he pleaseth, for the tendring up homage to God, or the conveighing of any spirituall efficacy from God into the hearts of his servants.

Many naturall and civill good is not so high, but reason and prudence will reach them; but for such things as these are, all the reason & prudence in the world lies too low, they can not without sinfull presumption attempt the putting any thing of their own in the place of these: Therefore there can be no other officers in the church, to act by any spiritual pow-

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er, then what we find in the Word; no new Ordinances, no new Courts erected, no kind of authority, no extent of authority any further then we find in Scripture: The proof is evident, all Church Ordinances are for ſpiritual ends, to work by a ſpirituall efficacy, beyond what is naturall or civill; and the efficacy of the power of government conſiſts much in thoſe who govern; if they have not their Charter to authorize their power and the extent of it, it loſes its efficacie, though it be otherwiſe managed with never ſo much wiſdom and juſtice; the ſame act that is an act of Juſtice in one, is murther in another; yea, the ſame mans act done within ſuch limits is an act of Juſtice, and if done beyond thoſe limits, it is murther.

But you will ſay, Surely there is uſe of reaſon and prudence in matters ſpirituall; how far may their uſe extend?

To the doing of theſe two things.

First, by reaſon I may compare inſtitutions, and argue from one inſtitution to another, and ſo find out inſtitutions that lie more in the dark, by others which are more apparent. Though the thing that I gather be not *terminis* in Scripture, yet if I gather by neceſſary conſequence from an inſtitution, one or more, it hath the force of an inſtitution in it: If I make Reaſon to be the *Baſis*, the ground of my conſequence, it wil never riſe up to that height as to raiſe an inſtitution; but if I make ſome other inſtitution the *Baſis* of my conſequence, then it may. *Anſw.*

Secondly, when I have found out an inſtitution, then reaſon & prudence comes in to help to manage this in a fit and comely way, applying it to fit perſons and times, making uſe of fit ſeaſons, due order, and whatſoever naturall or civill conveniences may further the due adminiſtration of it. The Prelates abuſed that Scripture, *Let all things be done decently and in order*; for they joyned inſtitutions of their own to Gods, to make them decent and orderly: But that Scripture only ſhews you when you have an inſtitution of Chriſt, you are to apply by the uſe of reaſon and prudence, what natural or civill helps you can, for the better managing this inſtitution of his. 2.

From hence we have an anſwer to that Objection is made

againſt many things done by thoſe who are in a Congregationall way; what inſtitution have they for many things they do? what for their Covenant? &c.

Anſw. Though there be no Text of Scripture holds forth this *in terminis*, yet it is grounded upon other inſtitutions, plainly held forth in Scripture.

Firſt, it is clear in Scripture, that beſides the Catholique Church there are particular Churches, Saints imbodied, under ſuch Officers, who are ſo Officers to them as they are not to others: Theſe people can look upon this man as their Paſtor, and this Paſtor upon this people in a peculiar relation; they may do ſome acts of power over one another in their Congregation, which they cannot do over others in another Congregation: Now then it follows, they being a body, muſt needs have ſomething to joyne them together; and the leaſt thing that can be to joyn them, is the manifeſtation of their aſſent to joyn for thoſe ends for which Chriſt hath appointed ſuch a body; and what is their Covenant, but this? Onely ſome manifeſt their aſſent more largely, ſome more briefly; I know nothing more is required, but to manifeſt their aſſent to joyn with that body, to ſet up all the Ordinances of *Chriſt* ſo far as they know.

If there be any other thing done in their Churches wherein they make further uſe of reaſon and prudence, then in the two fore-named things, they cannot juſtifie it, but muſt acknowledg it evill.

The 10. dividing Principle.

The tenth Dividing Principle; or rather vaine conceit. Every difference in Religion is a differing Religion.

WHat do you hear more ordinary then this, How many Religions have we now? Shall ſo many Religions be ſuffered amongſt us? we cannot tell now what Religion men are of; upon this apprehenſion they oppoſe ſuch as differ from them in ſome few things, with all the violence they can, as men bringing up new Religions, and would take away their Religion from them; how can they poſſibly accord with men that are of a different Religion from them?

Surely

Surely we are more afraid then hurt; Though our differences be ſad enough, yet they come not up to this, to make us men of different Religions. We agree in the ſame end, though not in the ſame means; they are but different wayes of oppoſing the common adverſary. The agreeing in the ſame means in the ſame way of oppoſing the common enemy would be very comfortable, it would be our ſtrength, but that cannot be expected in this world. *Anſw.*

Livie in his ſtory of a great Battail between *Hannibal* and *Scipio*, ſayes, That at the joyning of the Armies, the ſhouting of *Scipio's* men was farre more terrible then the ſhouting of *Hannibal's*, becauſe *Scipio's* men were all *Romans*, their ſhouting had all the ſame tone: but *Hannibal's* Army was made up of men of ſeverall Countries, ſo that in their ſhouting there was variety of the tones of their voyce, wch was not accounted ſo formidable a ſhout as the other. It is true, our adverſaries do not look our oppoſition to them having ſo much diverſity in it, ſo formidable as they would if we were all but one in our way of oppoſing them; But ſtil we are all ſhouting againſt the common enemy; although therefore the terrour upon our adverſary would be greater, if our ſhout were more uniform; yet we hope the victory may be as ſure. Lib. 30.

Souldiers who march againſt a common enemy, all under the ſame Captain, who follow the ſame Colours in their Enſign, and wear them upon their hats or arms, may get the day, though they be not all cloathed alike, though they differ in things of leſſe concernment.

Revel. 15. 2. we read of the Saints ſtanding upon a ſea of glaſſe, which had fire mingled with it. Mr. *Brightman* interprets this ſea of glaſs, the doctrine of the Goſpel, more clear, more tranſparent then the doctrine of the Law, which, he ſayes, was reſembled by the ſea of braſſe that *Solomon* made; But there is fire mingled in this ſea of glaſſe, that is, ſaith hee, There are contentions & diviſions in the Church, where this doctrine of the Goſpel is taught: But yet mark what follows, *They got the victory over the beaſt, and over his image, and over his marke, and over the number of his name, and had the harps of God in their hands, and ſang the ſong of Moſes, &c.*

Men who are in a crowd, tread one upon another, yet they all

all make to the same door, they would all go the same way: Godly people are divided in their opinions and wayes, but they are united in Christ; though they may be divided from such a particular society, yet they are not divided from the Church; it is with the Saints here, as with the boughs of trees in time of a storm; you shall see the boughs one beat upon another, as if they would beat one another to pieces, as if Armies were fighting, but this is but while the wind, while the tempest lasts; stay a while and you shall see every bough standing in its own order and comelinesse, why? because they are all united in one root; if any bough be rotten, the storme breaks it off, but the sound boughs come into their former place. These times of division may break off men whose spirits were before unsound, they will never come in to joyne with the Saints again so as they seemed to doe in former times: but within a while when this gust is over, others may come in and shew themselves to be all united in, and receive sap from the same root.

CHAP. XIV.

Dividing Distempers, the lusts of mens hearts.

Hoc disco mea experientia, quod non habeo tam magnam causam timendi extra me, quam intra me. Luther.

THese divide us not onely from God, but from one another. *This I learne*, sayes *Luther*, *from mine owne experience, that I have more cause to feare what is within me, then what is without.* What ever others do to divide us would prevail little, were it not for the lusts of our hearts within. Vapours that are got within the earth, are the cause of all earthquakes, they rend and tear: the winds, storms, and tempests without never move it. Ill humours within the body, disturb more then the ayre without. *James* 4. 1. *Whence are wars and fightings amongst you? are they not hence, even from your lusts?* Whence come they? The answer is soon made, Do you not see plainly that they come from your lusts? Yet were this Question put to some of us, *Whence are all our divisions?* Some would answer, *Such kinde of men are the cause of them*, and others would answer, *Nay but such men cause them.* We all put off the cause of our divisions from our selves; few would give Satis-

Saint *James* his answer, *They are from hence, even from our lusts.* There would not be such evill distillations from the head, if it were not for the malignant vapours that arise from the stomach. The curing the heare will sooner cure the head, then the curing the head will cure the heart.

Whence are wars? even from your lusts. The Apostle doth not here condemn wars simply, this was the error of the old *Manichees*, raised up again by some amongst us, especially as the Wars are looked upon under that notion; raised for Religion. They seek to weaken our hands in these wars, by telling young people who have newly given their names to Christ, and therefore desire to be guided by the Word in all they do, whom God hath used under himself to be the strength of these wars, that they have no warrant to fight for Religion. To whom our Answer is, that we have a Civill right to the outward peaceable profession and practice of our Religion; wee have the Laws of the Land for it, and for the maintenance of this right wee fight. There can be no reason given why our civil right we have to our Religion, may not as wel be maintained by the sword, as our civill right to our houses and lands. This answers all objections against the maintenance of Religion by the sword, from the practice of the Christians in the Primitive times, who never sought to maintain Religion thus. We say their case was not the same with ours; they never had any civill right to the profession and practice of Religion in the Countreys where they lived, as we have.

The wars meant in this Text are contentions, jarr, divisions amongst Christians; though they did not take up the sword one against another, yet there were many quarrells, jarrs, and divisions amongst them, these came from their lusts. The lusts of mens hearts are very quarrelsom. Storms and tempests are here below in this impure muddy part of the world, in the higher part all is serene, calm, and clear. *1 Cor. 3. 3. For yee are yet carnall*; how do's he prove that? *whereas there is among you envying, and strife, and divisions; are ye not carnall and walke as men?* Strifes and divisions do manifest mens hearts to be very carnall.

August. upon that place, *Gen.* 15. 10. where God required *Abraham* to take beasts and birds for sacrifice, the beasts were divided,

Carnales inter ſe dividuntur, ſpirituales nullo modo Aug. de civit. lib. 16. cap. 14.

divided, cut aſunder, but not the birds: *Thus* (ſayes he, by way of alluſion) *carnall brutiſh men are divided one from another, but not the birds, not thoſe who are more ſpirituall, more celeſtiall.*

Ye walke as men, ſayes the Apoſtle, yee ſhould not walk as men, ye ſhould walk as it becomes thoſe whoſe condition is raiſed above the condition of men, as it becomes Chriſtians the redeemed ones of the Lord; you ſay, *Can fleſh and blood endure this? Can any man living beare this?* what if fleſh and blood, what if a man cannot? A Chriſtian may, a member of Jeſus Chriſt who is God-man, may. *Chryſoſtome* in one of his Sermons to the people of *Antioch*, brings in Gods gracious dealing with *Cain*, as an example for them to imitate, in their carriage towards thoſe who carry themſelves ill towards them; He brings them in alſo replying, God indeed was gentle and patient toward *Cain*, for hee is God, he is above all paſſion, but we are but men; he anſwers them, *Therefore did the Son of God come down, that he might make you as neer as may be to God.*

The Scripture ſayes, *The Saints are made partakers of the divine nature*; therefore do not ſay, We are but men. You muſt not walk as men, but as thoſe who are endued with the Divine nature. It is a great charge that the holy Ghoſt layes upon the *Corinthians*, that they walked but as men; yet many come ſhort of the lives of men: they rather walk as doggs, as tygers, as wolves. *Gal.* 5. 20. *The fruits of the fleſh are hatred, variance, emulation, wrath, ſtrife, ſeditions, hereſies, envyings.* All theſe are the cauſes or workings of diviſions: Surely our diviſions are the fruits of the fleſh. We ſee it in nature, the more ſpiritual any thing is, the more it unites; and the more groſs the ſubſtance of any thing is, the leſſe it unites; the beames of the Sun are of a kind of ſpirituall nature, therefore thouſands of them will unite *in puncto*, but it is not ſo in other things; ſpiritual hearts in this are like the Sun beams, though thouſands of them live together, they will unite in one, ſo long as they continue ſpiritual. The three thouſand Converts, *Act.* 2. joyned with one accord, with one ſingle heart: We find it now by experience, ſo long as there be but a few in a Church, they agree well, but uſually when they come to be numerous, diſſentions riſe amongſt them; this is an argument that the

hearts

hearts of men are not ſpirituall, ſtill much fleſh remaines. Brackiſh water aſcending to the Heavens, is ſweetned, it comes down ſweet from thence; thus thoſe things which have trouble, which have an aptneſſe to breed diviſions, yet ſpirituall heavenly hearts having to do with them, they turn the nature of them, they work ſpirituall advantage out of them.

The higher fire aſcends, the more it unites; the flame that is broad at the bottom, as it growes high, unites to be as the point of a needle. When the hearts of Chriſtians keep below, and have a great deal of ſmoak amongſt them, they do not ſo unite; but when they can get up high, O what cloſe, ſingle-hearted union is there! a crooked and a right line cannot joyn, but two right lines will joyn in every point.

How many wayes mens luſts cauſe diviſions.

The luſts of mens hearts cauſe diviſions many wayes:

1. First, they are mens own, therefore they will contend for them; nothing is a mans own, ſo much as his luſts; man aims wholly at himſelfe in ſatisfying his luſt: A Dog will barke, and bite, and flye in a mans face to preſerve his own whelps.

2. Secondly, Mens luſts blinde their judgements; *Perit judicium cum res transit in affectum*; when the heart is tainted, the judgement is ſoone blinded; if the beame of the ſcale you weigh by, be not ſtraight, the ſcale that hath the light weight may weigh down the heavier; if our hearts be crooked, warping to any ſinfull luſt, what weight ſoever there be in any arguments to convince, the ſcale will goe according to the warping of the heart, the concluſion will follow the worſer part.

3. Mens luſts weaken their ſpirits, ſo as they are not able to beare any thing that comes croſſe to them; women, children, ſick people, who are weakeſt, fall out moſt with one another: things that are rotten cannot hold together, every little touch breaks them aſunder; that which is ſound hath ſtrength to hold one part to another. *Omne invalidum naturæ querulum.*

4. Fourthly, in mens luſts there is confuſion, they cannot be kept in order, therefore they muſt needs cauſe diſturbance, not onely in mens owne ſpirits, but to all that have to deale with men acted by them; where there is confuſion, there cannot be union; when there is right order in an army, though

the men be never ſo numerous, never ſo differing in other reſpects, yet if they keep their ranks, they are all but one; but if put to a rout and confuſion, then the bond of unity is broken, and every man divides from another to ſhift for himſelf.

5. In mens luſts there are contradictions; no vertue is contrary to another, but vices have nothing but contrarieties and contradictions in them. Mens luſts oppoſe and fight againſt one another in mens hearts; no marvail then when there are ſuch ſtirs within, though they break forth into quarrels and contentions without: If a man be quarrelſom in his family, no wonder if when he comes abroad, he quarrels and contends with his neigbours alſo.

6. Sixtly, In mens luſts there is violence, violence and peace cannot ſtand together. *Iſa.* 60. 18. God promiſes peace, and there promiſes, that *violence ſhould be no more heard in their Land.* Mens luſts are boiſterous and unruly, eſpecyally when they have been acting a while; at the firſt venting they ſeem to be fair, but after a while they grow outragious: violent and boiſterous diſpoſitions are unfit for ſociety.

You ſhall find in experience men who ſeem to be of weake ſpirits, of ſoftly tempers, very remiſſe in what they do ordinarily, yet let the luſts of theſe men be engaged in any cauſe, to any ſide, O how violent and impetuous will they be! they care not what they ſay or do, they will divide from God, from the publique, from their deareſt friends, from their neereſt relations, from what themſelves have made profeſſion of heretofore, from their credit, profit, from their own peace, from any thing, and all to ſerve a luſt engaged in ſuch a buſineſſe; it is a dangerous thing to have a mans luſt engaged, nothing can ſtand againſt an engaged luſt, a man runs on headlong, he will break his conſcience, he will deſperately endanger his eternall breaking, to maintain the engagement of his luſt.

7. 7*ly*. In the luſts of mens hearts there is an antipathy againſt God, againſt his wayes, purity of his Ordinances, his Saints. *Gen.* 3. 15. *I will put enmity between thee and the woman, between thy ſeed and her ſeed.*

In Antipathy the oppoſition is,

1. 1. In the nature of the things, therefore its deeply rooted,

is

it comes not in accidentally; you may find two sheep fighting upon some accident, but the natures are not opposite, like the Wolfe and the Sheep.

2. The cause of this opposition is secret; wicked men have their spirits rise against the godly, but they are not able to say why: The husband loved his wife while she was carnall, now God hath turned her heart she is more obedient then ever, she seeks to give him content in all things more then before, she is more usefull to him in all occasions, more faithfull, every way more lovely then before, only she is godly now, and was not so before; but his heart is now quite off from her, he dares not say that it is for her godlinesse, if he hath any conviction himself, but so it is that now he looks upon her with an evil eye, & an estranged heart: So a wicked Father or Mother, who loved their child exceedingly, before God was pleased to work upon him, yet now the child is more dutiful then he was, but the heart of the father or mother is taken off from him, can hardly endure him, ready to take any exception against him, their countenances are lowring and sadd towards him, they can give no reason for this their change, but as they were wont to say of Christians, Such a man is a good man, but he is a Christian. *Bonus vir Caius Seius sed Christianus, non amo te*, I love you not, but I can give no reason; *Hoc tantum possum dicere, Non amo te*, all that I can say is this, that I do not love you. 2.

3. It is a setled, constant opposition: This hath been in all generations the great cause of division between the men of the world, and the Saints, and still it continues the same; you may see the same spirit of the old opposers of godlinesse and godly men, working in our days; the names of things may be changed, but the same kind of men for the same things are opposed and hated now in the same manner as in former generations. 3.

4. It is very strong, ungodly men are exceedingly imbittered against the Saints. *Ezek.* 26. 6. *Because thou hast clapped thine hands, and stamped with the feet, and rejoyced in heart, with all thy despight against the Land of Israel:* This spirit of bitternesse and indignation that was in them against the people of God, is *seminally* at least in all wicked men. 4.

5. 5ly. The enmity of Antipathy is incurable, it can never be taken away, except one ceases to be in its nature what it was; there can be no compounding things that are so contrary, one of them must cease to be, or turned into another nature, or else the opposition will be everlasting.

The great divisions amongst us are those that are between the seed of the woman, and the seed of the Serpent; some divisions there are between those who are the seed of Christ, but the great stirs in the Kingdom come from the evill spirit there is in the seed of the Serpent against the godly in the Land. In the beginning of the Parliament, when mens liberties and estates being involved in one, there was good agreement, all men rejoyced, generally the countenances of those who were not Popish and Prelaticall, were serene, they had comfortable aspects one upon another; but when those whose spirits were opposite to the power of godlinesse, saw how the godly amongst them rejoyced, how their heads were lifted up, how their hearts were filled with hopes of good dayes, wherein Religion should be countenanced and honoured; that Antipathy that was in their hearts against the ways of God, boyled in them; though they were glad that they should be freed from some burdens, yet to see those whom they hated in their hearts, to rejoyce so much, they could not beare, but their spirit rose against them, and in opposition to them they have raised these stirs, they have made these woful distractions that are amongst us.

6. Lastly, the lusts of mens hearts are the cause of our divisions, because God requires every man according to his place to make opposition against them; the cause of the strife lyes not in those who oppose them, they do but their duty; but in in those who nourish such lusts within them; yet we finde it ordinarily, that those who are most corrupt will cry out against those who oppose them in their wicked wayes, as the cause of strife and divisions, as if they were the troublers of *Israel*, whereas indeed themselves, the wicked lusts of their own hearts are the troublers of *Israel*, those who oppose their lusts desire all good to their persons. I remember *Augustine* in his Book about the unity of the Church hath this passage, *The Son doth more grievously persecute his father by living naughtily, then*

Gravius persequitur filius patrem male vivendo, quam pater filium castigando. Gravius Ancilla Sarah persequuta est per iniquam superbiam, quam eam Sara per debitum disciplinam. Aug. de unitat. c cl. c. 18.

then the father him by chastising him duely. Sarahs Maid did more trouble her by her wicked pride, then shee her Maid by her deserved correction. Those men who are most faulty, are the men who are to be charged to be the greatest troublers in Church and State.

Thus in the generall, mens lusts are the cause of divisions; but let us enquire into the particular lusts of men, which wee may also charge: Wee shall find these dividing distempers to be as many as the dividing Principles: As the Philosopher speaks of four Cardinall vertues, so the first four that I shall name I may call the four Cardinall vices, these are *Pride, Self-love, Envy, Passion* or *Frowardnesse*; All the other distempers that cause divisions, have the poyson of these four at the root of them. These are the Chariot wheels of the Furies, or the four horses that drawes them up and down hurrying from place to place.

CHAP. XVI.

The Pride of mens hearts the great dividing distemper.

The first dividing distemper.

PRide is the greatest Master of mis-rule in the world, it is the great incendiary in the soule of man, in families, in Townes, Cities, in all societies, in Church and State: This wind causeth tempests to arise. *Prov.* 13. 10. *Onely by pride comes contention.* The holy Ghost singles out pride, as the only cause of all contentions, because it is the chief; though there be many in a ryot, the whole usually is laid upon the ring-leaders. Pride is the ring-leader to all ryots, divisions, disturbances amongst us. *Prov.* 21. 24. *Proud and haughty scorner is his name who dealeth in proud wrath.* Pride may be well indicted for the great common Barrettor in all Towns, and Cities, and Kingdomes, it makes wofull troubles where-sover it comes. Mathematicians make this a rule to know when a thing is exactly round, and when it is exactly plaine; Round things will not touch but *in puncto*, if you lay plaine things together, they will touch in every part of them.

Proud

Proud hearts will joyne only in some things that concern themselves, but plain hearts will joyn in every thing wherein God may have glory, and their Brethren good.

Gouty swoln legs keep at distance one from another; bladders that are blown up with wind, spurt one from another, they will not close, but if you prick them, and so let out the wind, you may pack a thousand in a little room. Wee finde this by experience, when God gives us most successe in our Armies, then are we most divided, then every man begins to look high, and to be sharking for himself; and when the Lord discountenances our Armies, and brings us low, then we think and speak ways of Accommodation, then we bewaile our divisions with some brokennesse of spirit: As it is with Souldiers when they are fighting against the common adversary, then they can agree well enough; but when they come to divide the spoile, or be put into their Garrisons, then they fall out: When we lye under the danger of the same common calamity, then we can agree; but when we come to share for our selves, then our spirits swell one against another.

We read in Scripture of the *Manna* that God gave his people; such was the nature of it that the heat of the Sun melted it. You will say, *How could it then endure the heat of the oven?* for they baked it in the oven; yet so it was, of a strange kind of nature, that it could bear the heat of the oven, and not the heat of the sun. Even of such a temper are our hearts; the heat of the sunne of prosperity dissolves us, causes us to runn one from another, but the heate of the fire of affliction bakes us, brings us, and settles us together; it makes us to be one, it takes away our rawnesse, it consumes many of our ill humors, and so composes our spirits into one.

The stupidnesse of our hearts is such, as we do not make our brethrens case, who suffer the rage of these wars, our owne; But we for the present having some more liberty then formerly, we are lifted up, and in the pride of our hearts push at our brethren, and smite our fellow-servants: If the dogges be at a little distance from us, though we even heare the cryes of our brethren who are worried by them, yet we foolishly blesse our selves in our present ease, enjoyments, and hopes, as if our

flesh

ſelfe muſt be ſpared, our eſtates, our liberties and enjoyments muſt be continued, yea raiſed, whatſoever becomes of others. Oh ſinfull vaine ſpirits, befooled and hardned with their pride!

But what are the ſeverall workings of pride that make ſuch a ſtir in the world? The ſeverall workings of pride cauſing diviſions.

Firſt, A proud man thinks himſelf too great to be croſſed, Shall I beare this? I will make you know what it is to doe ſuch things againſt me; he thinks it a great diſhonour to him to beare any thing, therefore he muſt needs quarrel and contend, if it be but to ſhew what a man of ſpirit he is, or to ſhew that he is a man of ſuch worth, as whatſoever others beare, yet it is not fit for him to bear it; it is but reaſon that ſuch a man as he ſhould make men who will preſume to croſſe him, to yeeld to him, to ſtoop under him. Now when one proud man thinks it a diſhonour for him to put up wrongs from another who it may be is as proud as himſelf, and he thinks it a diſhonor for him to put up wrong, what peace can there be? ſome wrongs muſt be put up, but proud men will never agree who ſhall begin.

Secondly, becauſe his ſpirit ſwells ſo big, he thinks every thing that croſſeth him to be very great; his ſufferings are great to him according to what great thoughts he hath of himſelf, according to the excellency or meanneſſe of any perſon: So are his ſufferings to be reckoned, ſufferings of a man in eminency are judged according to his eminency and place; if a mean man ſuffer the ſame things, they are not accounted ſo great; now whether a man be great really, or in his owne apprehenſion, its all one in regard of his eſteem of his ſufferings, he thinks himſelfe therefore intollerable, becauſe they are againſt himſelf.

Dan. 3. 14. Is it true O *Shadrach*, *Meſhach*, and *Abednego*? Do not ye ſerve my gods? that which you have in your books, is it true? *Arius Montanus* tranſlates, *Nunquid deſolatio*: what, is there deſolation made? what, you to oppoſe the command of a King? if this be ſuffered, what deſolation muſt needs follow? Add indeed the root from whence the word comes, ſignifies *deſolari*, to make deſolate; why? was it a deſolation that theſe three poor innocent men made, becauſe they would not, nay

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nay, they could not do as this proud K. would have them? what made him thus to aggravate the offence, but meerly the pride of his heart? he thought that any thing croſs to his command was a moſt hainous offence, a thing moſt horrid in the very mention of it, no leſſe then the utter undoing of all things. Pride ever aggravates any thing done againſt its owne mind. This in *Dan.* that *Montanus* turns, *Nunquid deſolatio*, *Buxtorfius* tranſlates *num de induſtria*; what on purpoſe? you dos it on purpoſe to provoke me; thus proud men and women in their families, whatſoeuer children or ſervants do amiſſe; what? you do it on purpoſe to anger me, do you? When the winde comes croſſe the ſtreame, the waters rage: So does the will and affections of a proud heart, when any thing croſſeth it.

3. 3ly. Pride makes men ſwell beyond their bounds; the way to keep all things in union is for every man to keep within his bounds, the ſwelling beyond tends to the breaking all in pieces. *Hab.*2.5. *He is a proud man, neither keepeth at home, who enlargeth his deſire as hell, and cannot be ſatisfied.* If any humour of the body goeth beyond its bounds, it brings much trouble to it, the health and peace of the body conſiſts in the keeping of every humour within its veſſell and due proportion.

4. 4ly. Pride hardens mens hearts, *Dan.* 5. 20. *His minde is hardned in his pride.* If you would have things cleave, you muſt have them ſoft, two flints will not joyn; the *Spaniard* hath a Proverb, Lime and ſtone will make a wall, if one be hard, yet if the other be yeelding, there may be joyning, and good may be done, not elſe.

5. 5ly. Pride cauſes men to deſpiſe the perſons, actions, and ſufferings of others, nothing is more unſufferable to a mans ſpirit then to be vilified. A proud man deſpiſes what others do, and others what he does, every man next to his perſon, deſires the honour of his actions. If theſe two be contemned, his ſufferings will likewiſe be contemned by the proud: This alſo goes very neer to a man; one man thinks what another man ſuffers is nothing, no matter what becomes of him; another thinks his ſuffering's nothing, and no matter what becomes of him. O at what a diſtance now are mens hearts one from another!

Sixtly;

6ly. Pride causes every man to desire to be taken notice of to have an eminency in some thing or other; if he cannot be eminent on one side, he will get to the other; he must be taken notice of one way or other: when he is in a good and peaceable way, God makes some use of him; yet because he is not observed, and looked upon as eminent, he will rather turn to some other way, to contend, strive, to oppose, or any thing, that he may be taken notice of to be some body, that he may not goe out of the world without some noyse: *What, shall such a man as I? of such parts, such approved abilities, so endued by God to doe some eminent service, be laid aside, and no body regard me? I must set upon some notable worke, something that may draw the eye of observance upon me.* I have read of a young man, who set *Diana's* Temple on fire, and being asked the reason, he said, That he might have a name, that the people might talk of him. Because he could not be famous by doing good, he would by doing evill. Proud spirits will venture the setting the Temple of God, yea Church and State on fire, that they may have a name, whatsoever they do or suffer; to get a name they will rather venture, then dye in obscurity, that of all things they cannot bear. 6

Interrogatus cur hoc egerit, respondit, ut qui bonis non potuit, vel malis innotesceret.

Difficile est cum præstare cæteris concupieris servare æquitatem. M. Tul. li. 1. offic.

7. A proud man would have others under him, and others being proud too, would have him under them; he would have others yield to him, and others would have him yield to them, where will the agreement then begin? What is that which hath rent and torne the world in all ages, that hath brought woful distractions, perplexities, confusions, miseries in all Countreys by wars, but the pride of a few great ones, seeking to bring one under another? Those wasting Wars of the *Romans* between *Sylla* and *Marius*, *Cæsar* and *Pompey*, were they not from hence? It is hard for men in great places, and of great spirits, to accord long. *Melanthon* in his Comment upon *Prov.* 13. 10. says concerning such men, there was wont to be this Proverb, *Duo montes non miscentur*, Two mountains will not mixe together. 7.

8ly. A proud man makes his will to be the rule of his actions, and would have it to be the rule of others too, and other men being proud too, would have their wils the rule of 8.

and

their actions, and of his too. Thus the blustering winde of pride in mens hearts causes them to justle one against another, and so to split themselves one upon another; as where many ships lye together, a violent wind breaking their Anchor-cables, causes them to dash one upon another, and so to make shipwrack even in the Haven.

9. A proud man opposes others, because they have begun such a worke; and others, who are also proud, oppose him, because he hath begun it. The Senators of Rome could have been content to have admitted Christ to have been amongst the number of their gods, but only upon this, they refused because the motion began not with them. Many amongst us have no other reason why they oppose good motions, but because they were not first in them; They are loth to break the yce, to begin a good work, if they see any difficulty in it, and yet the cause of God must not goe on, Christ must not be admitted, if they have not been at the beginning: Like two men carrying a long piece of timber in at a narrow passage, one man will goe before, and the other man will go before, they can never carry it in, because they cannot agree who shall goe formost.

10. One proud man is conceited of what he doth, because it is his own way; and another proud man is conceited of what he doth, because it is his own way, and so men draw divers ways, and the publique cause of God and his people must give way to their conceitness. Pride makes a man drunk with his own conceits. *Hab.* 2. 5. *The proud man is as he that transgresseth by wine*; and Drunkards you know are quarrelsome. Wonder not at an absurd thing in a proud man, for pride makes him drunk. *Prov.* 13. 10. Proud men who cause contention, are opposed to the well advised, *But with the well advised* (cum consultis) *is wisdome.* The Sept. reads it, *The wise are such as know themselves, but the proud do not.*

οἱ δὲ ἑαυτῶν ἐπιγνώμονες σόφος.

11. Proud men will venture upon things unseemly, thinking their esteem and greatnesse will bear them out; and others who are proud will venture upon the like, upon the same ground, for every man is ready to have high thoughts of himself. *Psal.* 19. 14. *Deliver me from presumptuous sins, a superbis*, so some, *Ab insolentibus*, so others, from proud, from insolent sins.

sins. Pride makes insolent. *A proud man*, sayes the Philosopher, *is a faigner of boldnesse and valour*, and therefore willfoolishly venture upon any thing.

Superbus fictor est audacia & fortitudinis. Arist. Eth. l. 3. c. 8.

12. If there is any thing to be done that is conceived to be mean and low, a proud man will seek to put it upon others, and others who are proud will seek to put it upon him, and if it be a work of credit, then he seeks it to himself, and others seek it to themselves, and hence are jarrings and divisions. 12.

13. If there be any good successe in any thing, then pride makes one man attribute it to himselfe, and another man attribute it to himself; and if the successe be ill, then one puts it off from himself, and and another from himself, and thus quarrels and contentions are raised and fomented. 13.

14. One proud man thinks himself the only worthy man to have his counsel followed, and his desires satisfied, and the other he thinks himself the man that should have his counsell followed, and his desires satisfied, and thus men struggle and oppose one another. 14.

15. Lastly, one proud man is very discerning in the discovery of pride in another, and though he retaine it in his owne bosome, yet he hates it in others wheresoever he sees it. This is a peculiar curse upon this sin, one Drunkard loves another, one whoremaster another, but one proud man hates another. This is exemplified notably in *Boniface* the second, Bishop of *Rome*, he sayes of *Aurelius* Bishop of *Carthage*, and the rest of those who were present at the sixth Counsel of *Carthage*, that through the instigation of the Devil, they swelled with pride against the *Roman* Church, he means against the supremacy of it, for it was spoken upon the submission of *Eulalius* Bishop of *Carthage*, to the Chair of *Rome*. Behold the proud Bishop of *Rome*, who would have all the preheminence himself, swells with pride against the pride of others. 15.

Here we see what a make-bate Pride is; That which *Tertullus* said to *Felix*, *Act.* 24. 2. is true of Humility, *By thee we enjoy great quietnesse*; but the contrary is as true of Pride, By thee are made wofull divisions, by thee we suffer miserable disturbance. Though there be no occasion of quarrel, yet pride will make some; only by pride comes contention, as before, *Pro.* 13. 10.

though there be nothing elſe but pride, and in the Hebrew it is יתן מצה *Dabit jurgium*, give contention, if there be no cauſe given, it will make it.

Now let every man looke into his own heart, and ſee what pride hath been, and ſtill is there, and be humbled before the Lord for this. All you contentious, froward, quarrelſome people, you are charged this day from God to be men and women of proud ſpirits, and what evill there is in our ſadd diviſions, that pride in your boſome is a great cauſe of. Saint *Paul did beat down his body, leſt after he had preached to others, he ſhould become a reprobate.* Let us all, and eſpecially Miniſters, labour to beat down our ſpirits, leſt after all our profeſſion and glorious ſhews, we at laſt become Reprobates, at leaſt ſuch as God may caſt out for the preſent in this world, taking no delight in making uſe of; what in ſuch times as theſe are to have hearts ſwoln and lift up in pride? God is now about the ſtaining the pride of the earth. How unſeaſonable and dangerous is it for a Marriner to have his top-ſails up, and all ſpread in a violent ſtorme? it is time then to pull downe all, leſt he be ſunck irrecoverably. The point of a needle will let the wind out of a bladder, and ſhall not the ſwords of God, the ſwords of Warre and Plague, that have got ſo deep into our bowels, let out the windy pride of our hearts? *The haughtineſſe of men ſhall be bowed downe, and the Lord himſelf will be exalted.* The Lord humble us, that he may reconcile us, not only to himſelfe, but to one another.

CHAP.

Chap. XVI.

Selfe-love, the second dividing distemper.

The 2. dividing distemper.

THis is neer akin to the former: *Phil.* 2. 3. *Let nothing be done through strife:* Ver. 4. *Looke not every man on his owne things, but every man also on the things of others:* This is the cause of strife, because men looke so much on their owne things. Many will have no peace, except their own party be followed; *Jehu*-like, *What hast thou to do with peace? follow me.* It is not Peace, but Party that they mind. *Maxima pars studiorum est studium partium:* The greatest part of their studies, is to study sides and parts. *Luther* upon *Psal.* 127. hath a notable speech, *I am of that opinion,* (sayes he, *that Monarchies would continue longer then they doe, were it not for that same little Pronoun* [Ego] *that same* [I] *(my selfe.)* Yea certainly could this same Selfe be but laid aside, all governments and societies would not only continue longer, but flourish better.

Ego plane in ea opinione sum, Monarchias longe diutius duraturas, si Monarcha hoc unum Pronomen [Ego] *omisisset.*

Selfe-love is the cause of our divisions.

First, where this prevails, men love to take in all to themselves, but let out nothing from themselves; this must needs divide societies in Church and State, for they are Bodies; if one member in the body takes in all to it selfe, and lets out nothing from it self to other members; as suppose the arme or leg takes in all the blood and spirits that comes into strengthen it selfe, and when it hath got them in, there keeps them, and lets out none to another member, how soon would the members drop one from another? The whole world is maintained by mutual communication of one creature to another; take away that, and the world dissolves presently. 1.

2. Those who are acted by self-love, have no common ends to joyn them, therefore they cannot close; if they be imployed in publike service, they quickly warp to their private ends. Take two boards never so straight, yet if one be seasoned and the other green, they will lye close a while, but ere long you will find that the unseasoned will divide from the other by warping, especially when heat comes to it. Thus many at the first, Oh who but they for the publike, for the common 2.

good;

good; but there being a principle of Selfe within, like the ſap in the board, when they began to feel heat, ſome difficulties riſing, they warped to their own ends, and divided from thoſe they were imployed with. Mens private ends are narrow, they cannot drive on them, but they wil meet with one another, & juſtle one another, quarrel, contend, and fight for the way; as Car-men doe when they meet in narrow ſtreets, and Boat-men in narrow paſſages. If we had publique ends, our way would be broad enough, we might go on peaceably and comfortably without, without prejudice to one another. If a man lived alone, then he might goe on quietly in his way, only God would meet him in it; but ſeeing men live in the world amongſt others, they muſt conſider, that if they will drive on their own deſigns, & work their own end, other men have deſigns and ends to drive on and work as well as they: it is therefore impoſſible but you will croſſe and be croſſed, you will vex and fret at others, and others will vex and fret at you. *What ſoever is ſuch, ſayes Tullie, wherein many cannot excell, in that there is for the moſt part ſuch contention, as ſociety can hardly be kept entire.*

Quicquid eſt hujuſmodi in quo non poſſunt plures excellere, in eo plerumque ſit tanta contentio, ut difficillimum ſit ſanctam ſervari ſocietatem. M. Tul. lib. offic.

3. Selfe makes every man judg of things according to what is in himſelf. I have read of Blackmores, when they paint an Angel, they paint him black like themſelves; and when they paint the Devil, they paint him white, as much different from themſelves as they can: Thus men acted by Selfe, the foulest, blackeſt opinon, yet if ſutable to their judgments, they wil ſet out like Angels with the faireſt gloſſes that may be; and that wch is truth, if diſagreeing from them, they will paint it out in the foulest manner that can be; they labor ſo to beſmear it, that if it be poſſible it ſhall looke like a Devil. If a ſelfish man be conſcious of not having that wch is commendable, he will not believe that others hath it: As Nero being abominably filthy, would not believe there was any chaſt man in the world: whatſoever evil he doth, he thinks all men if they had the like opportunity, would do the ſame: if they have plots to fetch about their own ends, they think every man is plotting too.

4. Selfe makes much ſtir and trouble, for it is a very odious thing; *Omne affectatum odioſum*: as vermine are odious, becauſe they only take into themſelves, conſume things, and

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are no way useful to any thing else. When any thing doth but smell of Self, it begins to be loathed; let a man have never such excellent parts, do never such excellent things, yet if Self appears, the love, ioyes and glory of all is gone; therefore those men that act selfe, they had need be very cunning, to keep in, and hide it; herein appears what a vile thing Selfe is, that though in truth it acts all, and receives the incomes of all, yet it dares not appeare, but lies sculking under all the covers it can; how vile is this selfe, for which all must be done, which thou makest thy God, yet cannot in the least appeare, but is odious and abominable to every one? yea it is conscious to it self, that it is so, and therefore dares not appear; yet the acting of it is very mischievous to all humane Societies.

Fiftly, There is this wickednesse in self-love, that even those things that men acknowledge to be right and good in the generall, yet if in the particular they shall not sute with something they would have, it will put men upon the opposing it; and what peace and union can there be amongst men, if what they will grant and commend to be good, yet when it falls crosse to them, they will oppose and contend against? Thus *Acts 26. 7. Unto which promise our twelve Tribes instantly, serving God night and day hope to come, for which hopes sake I am accused of the Jewes.* The twelve Tribes, the whole body of the Jewes constantly grant the promise of the Resurrection, and yet in malice to me they accuse me of this; or if not so, yet they are willing that I should sink in this cause; Just as many Ministers were wont in their Pulpits to commend highly the wayes of Religion, to exhort men to grow up in godlinesse, to be carefull of all their wayes; but when some of their Parishioners did but practice in the particular, what themselves had commended to them in the generall, they would hate them, and persecute them for it. God deliver us from such a spirit. 5.

Sixtly, Selfe causes men who are in publique employment to keepe up their private jarres and grudges, to interrupt the publike; they will crosse one another in their work for the publike; let that suffer, so they may let one another feel of their private grudges: In this Christians are beneath Heathens. I have read of *Aristides* and *Themistocles*, who had many jar- 6.

ringi

rings between themselves; but being both employed in the work of the Common-wealth, in an Embassage, as they went over the Mountains; one sayes thus to the other, *Let us lay downe all our private grudges upon these mountaines, at least till our businesse be over, and if there shall be just cause when we have done our worke for the Common-wealth, we may then examine them.* It were happy with us, if all men in publique employment in this Land would from their hearts speak thus to one another, but men are selfish and cannot do it: Hence comes so many of our breaches and divisions.

17. 7ly. Selfe causes men not to see their own evils; or if they do, to indulge themselves in them, but to be quick-sighted and severe in the discovering and opposing those evils there are in others, and this causes many breaches and fallings out. We may apply that of the Apostle, 1 *Cor.* 13. *Love covereth a multitude of faults* to selfe-love. Selfish men see little evill in themselves, all is ever well with them whatsoever others do; and the more they cocker themselves, the more severe they are to others; but Christ would have the quite contrary, severity to our selves, but indulgence to others; those that are so, are the most peaceable men. *Mat.* 18. 8. *If thy hand or foote offend thee, cut them off, and cast them from thee; or if thine eye offend thee, plucke it out.* We must deale severely with our selves in those things that are as neer and dear to us as our hands and eyes; but *Vers.* 15. When Christ gives order how we are to deale with our Brethren, he then requires more moderation; *If thy Brother offends thee, goe and tell him his fault between thee and him alone;* If he will not hear thee, then take with thee one or two more, and see what thou canst doe with him that way; yea, and after that tell the Church, not presently cut him off, or cast him away, as you must do when your hand or eye offends you; If men have any indulgence, let it be exercised towards their Brethren; if they have any severity, let them exercise that against themselves. I remember I have read of *Pliny*, that he says of himself, *That he so passed by other mens offences, as if himselfe were the greatest offender; and like was so severe against himself, as if he meant to pardon none.* If it were so with us, we should live at more peace one with another then we do.

8. Self-

8. Selfishnesse causes reservednesse; great self-lovers never care for communion but with such as are either far above them, that so they may get from them, and have credit by conversing with them, or with those that are under them, for they will admire them, they may rule amongst them: In the company of either of these, they will let out themselves fully; but if there be an equality, then you shall have little from them, there is nothing to draw forth Selfe, there soone growes a strangenes between them and such, union will not hold where communion is not free; if there be but an interruption of the freedome of communion, the union will soon break. 8.

You will say, These were wont to be very entire friends, how came they to break? what hath either of them done? what unkindnesse hath befalne them?

None at all, onely that principle of Selfe was not so fully fed as it would be; upon that they began to be reserved, and so strange, and at last quite fell off from one another, from former love and friendship, and then every little thing caused grudgings between them.

Ninthly, Self sets mens wits on work in all cunning craftinesse, to fetch others about to their own ends, and this goes as much against a mans spirit as any thing: When he comes to discern it, no man can abide to be circumvented, to be as it were rid upon, to be made serviceable only to another mans ends: the more cunning there is in it, the more odious and abominable it is to a mans spirit, when it comes once to be perceived, a man cannot bear it. Crooked windings are the goings of the Serpent: But if a man shall not onely seek to make use of another to serve his own turne by him, but after he hath done that, then to cast him off to shift for himselfe; this is so provoking a thing, as it make breaches irreconciable. 9.

10. When one is for Self in his wayes, he teaches another to be so in his; As a man by conversing with the froward, learns to be froward: so many who have heretofore had plain hearts, full of love & sweetnes, yet by being acquainted much with selfish politique men, learn to be so too; I see how he hooks in himselfe in every thing, fetches about this way and that way, but still gets it to come to selfe; I perceived it not 10.

at my firſt acquaintance with him, and then my heart was let out to him fully, but now I ſee every man is for himſelf, and why ſhould not I be ſo too? and what then is like to become of the publique?

Surely this ſelfiſhneſſe is very vile in the eyes of God; God hath made us members of a community, the Univerſe is maintained by union, therefore the creatures will venture the deſtroying themſelves in going contrary to their natures, rather then there ſhould not be union in the world; that which they do in a natural way, we ſhould do by the ſtrength of reaſon, much more by grace. Philoſophers ſay there cannot be a vacuity in the world; The world could not ſtand, but would be diſſolved, if every part were not filled, becauſe Nature ſubſiſts by being one; if there were the leaſt vacuity, then all things ſhould not be joyned in one, there would not be a contiguity of one part with another. This is the reaſon that water will aſcend when the ayre is drawn out of a pipe, to fill it; this is to prevent diviſion in nature; O that we had but ſo much naturalneſſe in us, that when we ſee there is like to be any breach of union, we would be willing to lay down our ſelf-ends, to venture our ſelves, to be any thing in the world that is not ſin, that we may help to a joyning: O fooliſh heart, that in ſuch a time as this art ſelfiſh, when the danger is publike! As in a ſtorm, when the Ship is in danger, if every Mariner ſhould be buſie about his own Cabbin, dreſſing and painting that, what infinite ſottiſh folly were it? and is it not our caſe? It were juſt with God to leave thee to thy ſelf hereafter, if thou wilt look ſo much to thy ſelfe now. *Ezek.* 22. 16. *And thou ſhalt take thine inheritance in thy ſelfe in the ſight of the Heathen, and thou ſhalt know that I am the Lord:* This is in a way of threat, as appears if you compare it with *verſ.* 14, 15. Woe to us if God leaves us to our ſelves. I have heard of a ſtory of a fool being left in a chamber, and the door locked, and all the people gone, he cries out at the window, *Oh my ſelfe, my ſelfe, O my ſelfe,* nothing elſe came from him but *O my ſelf.* Such fools have we amongſt us now, nothing but Selfe is in their thoughts, their hearts and endeavours. The Apoſtles complaint, *Phil.* 2. 21. may juſtly be

be ours, *All ſeeke their own, not the things which are Ieſus Chriſts:* Their own things, that is, ſayes *Chryſoſtome*, their pleaſure and their ſecurity, their temporal commodities, their profits, their honours: So others, why are not the comforts, the ſafeties, the honours of the Saints the things of *Chriſt*, doth not Chriſt own them? Are they not under his protection and care?

τουτέστιν ἰδιωτικὰ καὶ πάνυ σπουδαῖα τὰ ἀσφάλειαν.

Anſ. Yes, and he would own them more, if we owned them leſſe; the more we deny them, the more hath he a care of them: we may by our giving them up to the honour of Chriſt, make them to be amongſt the number of his things, and then they would be precious indeed: but by deſiring them, uſing them, rejoycing in them, in reference to our ſelves, Chriſt accounts them not amongſt his things, things of a higher nature are his things, the glory of his Father, the propagation of the Goſpel, the ſpiritual good of his people, and the things of eternall life, they are his things; let us make his things ours, and he will make our things his.

CHAP. XVIII.

The third Dividing Diſtemper, Envy.

The 3. dividing diſtemper.

ENvie is a ſquint-eyed foole, *Job* 5. 2. *Envie ſlayeth the ſilly one.* Jam. 3. 14. *If yee have bitter envying and ſtrife in your hearts.* Envy is a bitter thing, and cauſes ſtrife, and makes that bitter too: So *verſ.* 16. *Where envying and ſtrife is.* *Gal.* 5. 20. *Hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings.* 1 *Cor.* 3. 3. *There is among you envying, ſtrife, diviſions.* Envy made diviſions between Angels and men; it was the fift ſinne, not the firſt born of the Devill, but that which turned Angels into Devils. The firſt heart-diviſion amongſt men was between *Cain* & *Abel*, and what cauſed it but envy? Who can ſtand before envy? ſhe is ſubtil, undermining, dares not appear at the firſt: but if ſhe cannot be ſatisfied with her under-works, then ſhe flings, rends, frets, and fights, uſes violence, ſeeks to raiſe a contrary faction, falls on any thing in the world ſo be it miſchief may be done, let become of Gods glory, of ſervice to the publike, of ſaving ſouls, rather then that

steem, respect and honour that otherwise might be had, should not be obtained, all must come under, all must be serviceable to this base lust, rather then the glory of an envious man must be eclipsed, God himself and his blessed Truth must be darkned: O hideous wickedness and high impudence against the God of Heaven! Envy divides in Counsels, in instruments, actions, in all proceedings; she will make use of good to oppose that which is good; if she cannot raise evil men to oppose good, she will seek to get good men to oppose; she would make God contrary to himselfe, she would strike at God with his owne sword. *Phil.* 1. 15. *Some preach Christ out of envy.* As Envy makes use of good for evill, so God makes use of this evill for good: Many seek to excell in preaching, or otherwise, by this means; and sayes S. *Paul, Howsoever I doe rejoyce, and will rejoyce.* If Envy cannot reach others by imitation, she will reach them by calumniation. *Zoilus* the common slanderer, being asked why he spake evil of such and such men? *Because*, sayes he, *I can doe no evill to them.* If there be any good done, that she seeks to blast, together with the instruments of it; if any evil, that she rakes into, and feeds upon, like that Bird *Ibis* in *Africa*, that eats Serpents. *Luther* sayes, envious men feed upon the dung of other men; they are like flies, that love to be upon sores. *Erasmus* tels of one, who collected all the lame defective verses in *Homer*, and passed over all that were so excellent. When you see a man seeking to rake and gather together all he can of any distempers, disorders, mistakes, miscarriages by bear-sayes, letters, or any way, so be it he may fill up his dung-cart; and for the good, the graces or gifts of God in men, those are laid aside, or slightly passed over, if at all mentioned, it is with some dirt mingled: Surely this is an envious man fitted for strife and debate, whom God permits to be an affliction to his people, in raising up a spirit of strife and contention, and causing divisions amongst them, like the Kite, who passes over faire Medowes, and pleasant fields, not regarding them, till she meets with a carrion, there she sals and fattens, now she is upon her prey where she would be: How pleasant is it to some men to hear of, or find out evil in others whom they doe not love? To say no worse, you know how it hath been an old practise, to seek to get any thing

thing by reports, or any other wayes that might blaſt the profeſſors of Religion; and how glad were they? how did it pleaſe them at the heart if they could meet with any thing that might ſerve their turne?

This is a very ſhamefull diſtemper, ſome men will upon occaſion confeſſe they fear other men, and others that they love not other men, or that they contemn others, but no man will acknowledge that he envies others, there is too much ſhame in this, to be owned by any. The impiety and wickedneſſe is not leſſe, it is a monſtrous wickedneſſe for a man to complaine of God, that he made the world no better; and yet ſuch wickedneſſe there is in ſome mens hearts, but what is it then to complaine of, and quarrel with God, that he hath made the World, or any part of it ſo well? This the envious man doth,

An envious man cannot endure to ſee others better then himſelfe, or to have more reſpect then himſelf. It is reported of *Licinius* an intimate familiar with *Conſtantine* the Great, who alſo married his ſiſter, but fell off to be a deſperate enemy againſt Chriſtians, alledging this to be the reaſon, becauſe in their Aſſemblies they prayed for *Conſtantine*, and not for him. Envious men, whether they deſerve reſpect or no, yet if others have it, and not themſelves, they rage, and are mad.

There is no vice but hath ſome kind of oppoſition to ſome other, as covetouſneſſe to prodigality, &c. but Envy only oppoſeth that which is good, and all good, therefore there is nothing in it but evil, and an univerſal evil. *Gulielmus Pariſienſis* brings in *Gregory*, ſaying, That all the poyſon in the old Serpent is in this ſinne, as if it had emptied it ſelfe of its poyſon, and vomited it in this ſinne, ſo much venome there is in it.

Is it not a very evill thing, that in mens oppoſition againſt what they ſee others deſire, they ſhould give this reaſon why it ſhould not be ſuffered, becauſe if it be, the greater part of the moſt godly people in all places will joyn with it? This brings to mind what I have read in Eccleſiaſticall Hiſtory: in the *Second Century*, The Emperour *Adrian* would have built a Church for the honour of Chriſt void of Images, becauſe ſuch was the cuſtome of the Chriſtians; but his friends diſſwaded him,

Nemo exiſtimet Bonos de Eccleſia poſſe diſcedere: triticum non rapit ventus. Cipr. de unitat. eccleſ.

him, saying, If he did so, all men would forsake the Temples of the gods, and become Christians. I find in that learned piece of *Voetius*; *Desperata causa papatus*, a notable story of *Rayerius* a Popish Inquisitor, he exclaims against the *Waldenses*, those poor men of *Lions* (as he calls them) He sayes there was never any more pernicious Sect then that; and I pray why? He gives 3. reasons; First, *That it is very ancient*; *Some say* (says he) *it hath continued from the time of Sylvester*; *others*, *from the times of the Apostles*. Secondly, *It is so generall*, *there is scarce any Countrey but this hath got into it*. Thirdly, *whereas others are guilty of blasphemy against God, upon which they are abhorred*, *these appeare to be holy men, they live justly*, *their beliefe of God is right*, *they believe all the Articles in the Creed*; *We can finde no fault with them either for their lives*, *or for their Doctrine*; *onely they are against the Church of Rome*, *in which the people are ready to joyne with them*. These are strange accusations; for do not they themselves make all these the signs of the true Church? and yet are these poor men so vile, because such things are found amongst them. Surely, it is Envy that imbitters the spirits of men against others, because they see in them those things which they cannot but acknowledg to be good, and herein the great evill of Envy, that malignity of it, by which it causeth such great contentions does appear, they are angry they can find no evill in them, whereby they may get advantage against them.

Secta haereticorum ab olim fuerunt multae, inter quas omnes quae sunt vel fuerunt non est perniciosior quam pauperum de lugduno, tribus de causis; prima quia diuturnior a tempore Sylvestri, alij quidam dicunt a tempore Apostolorum; secunda quia generalior, fere enim nulla terra est in qua haec secta non serpat; tertia, quod omnes aliae immanitate blasphemiarum in Deum horrorem inducant, haec leouistarum magnam habet speciem pietatis, coram hominibus juste vivant, & bene omnia de Deo credant, & omnes articulos qui in symbolo continentur, solum Romanam Ecclesiam blasphemant. Voet. desp. causa papatus, l. 3. sect. 2. Tolle invidiam, & quod meum est, habes; tolle invidiam & quod tuum est, ego habeo. Aug. in Psal. 136.

The holy Ghost says, that *envy is rottennesse to the bones*; the same learned man *Guliel. Paris.* applyes this to such as are chief in Church and Common-wealth, who are as it were the bones, the strength, the support of the societies whereof they are; *Envy*, says he, *is often found amongst them*, *and it is rottennesse to them*. This vile sin hath caused a rot in many men of eminent abilities and places, who might otherwise have done much service for God & his people in Church and Common-wealth: oh it is a michievous sin. *Take away envy*, says *Augustine*, *and what is mine*, *you have*; *take away envy*, *and what is yours*, *I have*. We read *Acts* 11. of *Barnabas*, that hee was a good

man,

man, and full of the holy Ghost, and he was a man of a cleaving disposition, of an uniting temper, *ver.* 23. *He exhorted them that with full purpose of heart they would cleave to the Lord:* This man was free from envy, for the Text sayes, *when he had seen the grace of God, he was glad:* He rejoyced in, and blessed God for the grace he saw in his Saints. *Do you envy for my sake,* sayes *Moses? I would to God all the people of the Lord did prophesie.* *Moses* was a fit man for publike service, who was so void of envy; No men are so fit for publike employment as such who can bles God that he is pleased to make use of others as wel as, yea beyond themselves. It was a good speech of that gracious holy, old Disciple Mr. *Dod* lately deceased, *I would to God* sayes he, *I were the worst Minister in England*; not wishing himselfe worse then he was, but all Ministers better.

The fourth dividing Distemper, Passion.

The 4. dividing distemper.

PRov. 29.23. *An angry man stirreth up strife.* Passion is so opposite to Union, that *Prov.* 22. 24. the holy Ghost would have us *make no friendship with an angry man.*

1. First, this fire of anger burns asunder the bands of union, the bands of relation, as *Nebuchadnezzars* fire did the bands of the three Children. A froward heart cares not for any relations. What makes divisions between husband & wife, brother and brother, servants and Masters, and Mistresses, neighbour and neighbour, but passionate frowardnesse?

2. Secondly, this fire burns asunder the bands by which mens lusts were tyed up and kept in; it sets mens lusts at liberty. The lusts of mens hearts are like a bed of snakes in the cold, but the heat of passion warming them, causes them to crawl and hisse. What a stir would the Lions in the Tower make, and the Bears in Paris-garden, if they were let loose? Passion lets mens Lion-like lusts loose. Philosophers say of the inferiour Orbes, that were they not kept in, restrained in their motion by the *Primum mobile*, they would set all the world on fire: If our lower affections, especially this of Anger, be not kept in and ordered by Reason and Religion, they wil set all on fire. Passion

sion makes men and women to be lawlesse, boundlesse, careslesse.

Men know not what they doe in their anger; this raises such a smoak, that they cannot see their way; the more corrupt the heart is, the greater and the more noysome is the smoke raised by this fire in the heart. Put fire to wet straw, and filthy stuffe, oh what a filthy smoke arises!

Lev. 13. 25. we read of a leprosie breaking out of a burning; seldome doe mens passions burne, but there is a leprosie breaking out of that burning, and what union can there be with such? If froward people were dealt withall like the Lepers, shut up from others, we should have more peace. Some men when once their anger is got up, they will never have done, we can have no quiet with them; this fire in them is like that of hel, unquenchable. The dog-dayes continue with them all the year long. Seven devils can better agree in one *Mary Magdalen*, then seven froward people in one family. If one should set the Beakons on fire upon the landing of every Cockboat, what continuall combustions and tumults would there be in the Land? Those men who upon every trifle are all on a fire by their passions, and what in them lies set others on fire, do exceedingly disturb the peace of those places where they live, those societies of which they are. Their hot passions cause the Climate where they live to be like the torrid Zone, too hot for any to live near them. Christ is the Prince of Peace, and the Devil is the Prince of divisions. Hence that expression of the holy Ghost, *Ephes.* 4. 27. *Let not the sun goe down upon your wrath, neither give place to the devil:* you are loth to give place to your brother, you will say, What, shall I yield to him? you will not yeeld to him, but you will yeeld to him that is worse, to the Devil. So you doe when you yield to wrath.

The week after the victory at *Naseby*.

There are divers other dividing distempers that we shall speak to; but for the present let us make use of the great mercy of God towards us that yesterday we solemnized in a publick *Thanksgiving*; let us see how we may improve this glorious work of God for the closing of our spirits, the healing our divisions. It cals to us aloud to joyn, oh let your hearts joyn. There are 12: *Arguments* in this great work of God, to perswade us to union.

First,

First, there hath appeared much of Gods presence in this his great work. *I will praise thee O Lord, for thou hast done it, Ps.* 52. 9. The Lord hath appeared wonderfully, his naked arm hath been revealed, his right hand hath become glorious in power. Those who were present saw much of God in this work. They send to us to give God the glory, and all the Countrey about send still to tell us how much of God they have seen in this. 1.

But how is this an argument for us to unite?

Suppose children or servants were wrangling one with another, were not this an argument to make them be quiet, Your Father is here? your Mr. is come? will not all be whist presently? God is come amongst us, wee may see the face of God in what he hath done for us, and shall we be quarrelling before his face? *Answ.*

But 3. days before this great goodnesse of God, by speciall Order from the House of Commons, there was a day set apart to humble our souls before the Lord, and to seek him for this mercy that now we rejoyce in, & in our Humiliation was not this one great sinne we did confesse our divisions? did we not then acknowledg that it were righteous with God because of our divisions, to give us upas a prey to our adversaries? Now then, have not our divisions overcom Gods goodnes, left Gods goodnesse overcome our divisions? Suppose there had been a day of *Humiliation* set apart to mourn under the heavy hand of God against us in delivering us up into the hands of our enemies, as (through his mercy we have had a day of *Thanksgiving*, to blesse him for our deliverance from them) would not this sinn have been the matter of a great part of the confession of all your Ministers? Oh the divisions that are amongst us! Thou hast dealt righteously with us. Our wraths were up one against another, and just it is with thee O Lord to let out the rage of the Adversary upon us; & shall we yet continue in that after a mercy, which we have confessed might justly have prevented the mercy? shall we stil be guilty of that wch our consciences told us would have been the burden of them, as the just cause of our misery, if the Lord had come against us in his sore displeasure? God forbid. Let not that evill now be found 2.

in us, that would have galled our consciences, if mercy had beendenyed us.

3. 3. We are delivered from being devoured by our enemies; shal we now devour one another? oh unworthy we of such a deliverance as this. It went ill with us in the beginning of the fight, but God looked mercifully upon us, his bowels wrought, if I come not in for their help. These ungodly men wil devour my servants, howsoever they have been faire to some, because yet they have not attained their own ends; but if they prevail here, they will account all their own, and then they will begin to exercise that cruelty that yet hath not been heard of, but it shall not be, my heart cannot bear the cries of my servants under such cruelties as I foresee. Do you think this was Gods end in delivering us from being devoured of our enemies, that we may be devoured one of another? We read *Ezek.* 5. 3, 4. the Prophet was bid to bind up a few haire in his skirt, which was to signifie a few of the people which were preserved from that common calamity, but after these were cast into the fire, and fire came forth from these to all the house of *Israel*. *Polanus* upon the place hath this note, that grievous evils may come upon those who have been preserved from former common miseries, and those who for a while have been preserved by their contentions and divisions, may be the cause of woful evil to others. God forbid that this Text should be fulfilled in us. Let not a fire come from us, who yet are so graciously preserved, to devour the house of Israel.

4. 4ly. God in this work of his hath joyned severall sorts of instruments, men of severall opinions; he hath made them one to do us good, why should not we be one in the enjoyment of that good? Let the one part, and let the other part have their due honour under God, in the mercy God hath made use of both, and why may not both enjoy the fruit of this mercy together in the Land?

5. Fifthly, We were not without some feares, left God should leave us in the work of Reformation begun; but now God speaks aloud to encourage us, he tels us he owns the worke. Now what doth this require of us? A little Logick will draw the consequence, Hath God declared himself that he intends to go on in this work he hath begun? Then let us all joyn together,

gether, to further it, to the uttermoſt we can; let us not exaſperate the ſpirits of one another in ways of ſtrife and oppoſition, but let every one ſet his hand and hand to this worke, that he may be able to ſay. *Oh Lord God, thou that knoweſt the ſecrets of all hearts, knoweſt that upon this great mercy of thine, my heart was ſo moved, that whatſoever I could poſſibly ſee to be thy will for the furtherance of this great work of Reformation, and that I was able to doe, I did ſet my ſelfe to doe it, and am reſolved to ſpend my ſtrength and life in it.* If every one did thus, oh what glory might God have from this mercy of his!

6ly. When the Lord comes to us with mercies, and ſuch great mercies, he expects we ſhould rejoyce in them, and ſing praiſe; but how can we ſing without Harmony? Prayer requires an agreement. *Mat.* 18. 19. *If two of you ſhall agree on earth touching any thing they ſhall aske, it ſhall be done for them.* Surely Praiſe requires agreement much more. Pſalms out of tune are harſh to the eare; diſagreement of heart is much more to the Spirit of God. 6.

7. Surely when God hath done ſo much for us, it muſt be acknowledged to be our duty, to ſtudy what ſacrifice would be beſt pleaſing to him; ſome ſacrifice we muſt offer: If there be any more acceptable to him then other, ſurely he deſerves it no. If a friend had done ſome reall kindneſs for you, you would be glad to know what might be moſt gratefull to him, wherein you might teſtifie your thankfulneſs: Is this in your hearts? Do you now ſay, Oh that we did but know what is the thing that would be moſt pleaſing to God; what ſacrifice would ſmell ſweeteſt in his noſtrils! The Lord knowes we would fain offer it, whatſoever it be. I will tell you, *That we would lay aſide our diviſions, our frowardneſſe, that we would abandon our contentions and ſtrife, that we would put on the bowells of mercies, kindneſſe, humbleneſſe of minde, meekeneſſe, long-ſuffering, forbearing one another, forgiving one another; If any man hath a quarrell againſt any, even as Chriſt forgave you, ſo alſo do ye,* Col. 3. 12. And 1 *Pet.* 3. 4. *A meeke and a quiet ſpirit is in the ſight of God of great price, it is much ſet by,* πολυτελες. *Pſal.* 15. 17. *The ſacrifice of God,* that which is in ſtead of all ſacrifices, *is a broken ſpirit.* Our hearts have been broken one from another in our unhappy diviſions, oh that now they 7.

could break one towards another in love and tenderneſs? Here would be a ſacrifice more eſteemed of God, then thouſands of Rams, and ten thouſand Rivers of Oyle: *Loving mercy*, and *walking humbly* is preferred above ſuch ſacrifices, *Micah* 6. 8.

8. 8ly. God might have ſoder'd us together by the fire of his wrath, he might have made our blood to have been our cement to have joyned our ſtony hearts together; but it is otherwiſe, God ſeeks to draw us to himſelfe, and one to another by the cords of love, the allurings of his mercy.

9. Ninthly, what can have that power to take off the fowrneſſe of mens ſpirits like mercy; the mercy of a God? ſurely if any thing poſſibly can ſweeten them, that muſt needs do it. We read 1 *Sam.* 11, 11, 12, 13. a notable experiment of the efficacy of mercy to ſweeten mens hearts. After *Saul* had ſlain the *Ammonites*, ſome of the boſterous ſpirits would have had him to have ſlain thoſe who formerly had rejected him; but mark *Sauls* anſwer, *ver.* 13. *There ſhall not a man be put to death this day*: Why? *For this day the Lord hath wrought ſalvation in Iſrael.* Though *Saul* at another time was a man of a harſh and cruell ſpirit, yet now mercy ſweetens him; that which he was one day by the ſenſe of mercy, that ſhould we be not only in the day of our Thankſgiving, but in the courſe of our lives. When ſalvation came to the houſe of *Zachem*, O what a ſweet temper was he in! *Behold, halfe of my goods I give to the poore, and if I have wronged any one, I reſtore foure-fold.* Salvation is this day come to the Kingdome, O that all we had hearts to ſay, If wee have wronged any, wee will reſtore; if wee have wronged any in their names, by word, or writing, any way, we will reſtore: Mercy and love calls for mercy and love; if we were in a right tune, there would be a ſympathy between the bowels of God and ours; as in two Lutes, if the ſtring in one be wound up to be anſwerable to the other, if you then ſtrike one ſtring, the other will move though lying at a diſtance: Now Gods love, Gods bowels move, let our love, our bowels move anſwerably.

10. 10. God ſhewes that he can owne us notwithſtanding all our infirmities: Was ever Kingdome in a more diſtempered condition then ours hath been of late? and yet the Lord hath owned

owned us: Why should not we own our Brethren, notwithstanding their infirmities? Why should our divisions cause us to call off one another, seeing our divisions from God hath not provoked him to cast us off?

11. Is it not in our desires, that this great Victory might be pursued, that it might not be lost, as others (in great part) have been? Surely it cannot be pursued better, then to take this advantage of it, to unite our selves more together then ever we have done. This would strike as great a terror into the hearts of our Adversaries as the victory hath done. 11.

Lastly, we had need take heed of breaches, lest God should be provoked to change his administrations toward us; if there be so much choller in the stomack, that sweet meats are turned into choller, it were just with God to come with bitter and sowr pills to purge out our choller. We read *Jude, ver.* 5, The Lord saved the people out of the land of *Egypt*, yet afterward he destroyed them that believed not; the Lord hath granted us a great salvation from our Enemies, who would have brought us into Egyptian bondage. We have been singing the song of *Moses*, we have been praising God according to that, *Apoc.* 15.3. but let us take heed that yet God be not provoked against us; for we are not out of all danger; as they by not believing, so we by not agreeing, but contending and quarrelling may at last be destroyed. You know how the Lord of that servant to whom 10000. talents were given, tooke it, that he should presently go to his fellow-servant who ought him but a hundred pence, *and lay hands on him, and take him by the throat*, and say, *Pay that thou owest, and cast him into prison*, Mat. 18.28. If men be not mollified by this mercy, they will be hardened, they will use their brethren worse then they did before, the rather, because they would declare to all the world, that they make no such interpretation of this mercy, as that God would have them have further tender regard towards, to seek union and peace with, to beare with or yeeld unto their Brethren more then before; it is not unlikely but temptation may be suggested to do some act the more against them, either now or within a while, to wipe away any conceit of any such an interpretation of this gracious work of God for us. But those who are of gracious & peaceable spirits, should take the 12.

hint

hint of this, and goe to all they know, who have been at distance one from another, of whom they may have hope to doe good, and seek to mollifie their spirits, to know what it is they have one against another, what prejudices, what hard thoughts have been entertained by them, and by all meanes they are able to remove them, that so we loving & delighting in one another, the Lord may love us, and delight in us, and shew mercy to us yet more and more.

CHAP. XIX.

The 5. dividing distemper.

The fifth Dividing Distemper (Rigidnesse ;) the sixth, Rashnesse, the seventh, Wilfulnesse ; the eighth, Unconstancy.

RIgid, harsh, sowre, crabbed, rough-hewn spirits are unfit for union ; there is no sweetnesse, no amiablenesse, no pleasingnesse in them, they please themselves in a rugged austerenesse, but are pleasing to none else in all their ways ; they will abate nothing of their own, nor yeeld any thing to others : this is against the rule of the Apostle, *Rom.* 15. 1, 2, 3. *We must not please our selves, but let every one please his Neighbour for his good to edification* ; and this, *according to the example of Christ, who pleased not himselfe.* This is the duty not of weake men only, who had need please others, because they have need of others, but *ver.* 1. those that are strong ought not to please themselves, but seek to please others : Men who are of austere spirits affecting a gravity which turns to a dull, sullen, sternnesse, they think it to be the commendations of the strength of their spirits, that they can carry themselves as they doe towards others, seeking altogether content to themselves without any yeeldablenesse to others ; no, that is but lightnesse and weaknes in men, they are of a more staid and strong temper then to do so : These men by their wisdome do very much sinn against the wisdome of the holy Ghost in this Scripture ; yea, and against the example of Jesus Christ, who as in his whole course manifested tenderness, gentleness, affableness, amiableness towards weak ones, who were infinitely beneath him, and here is set forth unto us to be one who pleased not himself, far from this rigid harsh temper : Those swords are not

of

of the beſt tempered metall who will not bend but ſtand ſtiff, but ſuch as yeeld and bend with moſt eaſe, and ſtand ſtreight again; neither are thoſe diſpoſitions the beſt, who are the ſtiffeſt; but ſuch as are moſt yeeldable, and yet ſtand ſtreight too. This harſh and rigid ſpirit makes mens gifts and graces to be very unuſeful. When *Plato* ſaw *Xenocrates* of an auſtere rigid temper, he adviſed him to ſacrifice to the *Graces*, that he might have more mildneſſe, fearing that otherwiſe his parts and learning would be unprofitable. The Jews obſerve upon *Exo.* 25. 3. That no Iron was in the ſtuffe of the Tabernable; rigid iron ſpirits are very unfit for Church work. *Levit.* 17. 7. *They ſhall no more ſacrifice to Devills*: The word tranſlated Devils, ſignifies rough ones; Devils had their names from thence; this is the name of a Satyr, *Iſa.* 34. 14. *The rough one.* The Spirit of God is a Dove-like ſweet ſpirit, but the ſpirit of the Devill is a rough harſh ſpirit, the ſpirit of a Satyr. *Prov.* 11. 17. *He that is cruell, troubleth his owne fleſh.* That word here tranſlated cruell, the Septuagint elſewhere tranſlates it by a word that ſignifies rigid, ſtiffe, σκληρὸς, *Jer.* 30. 14. Men of ſuch tempers are very troubleſome to themſelves, to their families, to all with whom they converſe: If a Smith would joyn two pieces of iron, he muſt firſt file them, or beat them ſmooth: If the Joyner would joyn two pieces of wood, he muſt plain them: Except our ſpirits be filed, beaten ſmooth, or plained, they are unfit for joyning.

שעירם

The ſixth dividing Diſtemper, Raſhneſſe.

The 6. dividing diſtemper.

Acts 19. 36. *Ye ought to be quiet, and do nothing raſhly.* Doing things raſhly, and quietneſſe, are oppoſed.

1. Raſhneſſe makes men engage themſelves ſuddenly in buſineſſe, before they have examined it well: This cauſes much trouble, for if a man be engaged he lies under a temptation to goe on in it: As 2 *Chron.* 25. 9. When the man of God came to *Amaziah*, to take him off from a buſineſſe he was engaged in; O but ſays he, what ſhall I do for the hundred Talents I have given out already? thus many anſwer to the truth of God that would

would take them off from what they are engaged in, but what ſhall I do for my credit that lyes engaged?

2ly. Raſhneſſe cauſes men ſuddenly to provoke others; whereas did they conſider what ill conſequences might come of it, they would forbear. Raſh men quickly take hold of the ſword of Juſtice to hack and hew; they think that what they do is according to reaſon: but they do not wiſely weigh things in the ballance of Juſtice. Remember, Juſtice hath a Ballance as well as a Sword. *Prov.* 29. 11. *A foole uttereth all his mind.* The Sept. tranſlate it θυμον, utters all his anger. Raſh fools by uttering their anger, ſuddenly cauſe great ſtirre and trouble where ever they come. The Hebrew word that ſignifies a fool, and that which ſignifies ſuddenly, raſhly, is from the ſame root.

fatuus. פתי
פתאם
ſubita, repente.

3ly. When peace ſometimes is even concluded, and there is great joy in hope of a comfortable agreement, raſhneſſe will ſuddenly break it without any due conſideration.

O that that promiſe *Iſa.* 32. 4. were fulfilled among us. *The heart of the raſh ſhall underſtand knowledge.* Raſh men think they preſently underſtand all that is knowable in ſuch a buſineſſe, and thence preſume to make ſudden determinations; but as over-haſty digeſtion cauſes wind, and brings much trouble to the body; ſo over-haſty reſolutions to mens ſpirits and to ſocieties.

The ſeventh Dividing Diſtemper, Wilfulneſſe.

I Think I may ſay in moſt men, Will is the axletree, luſt and paſſions are the wheels, whereupon almoſt all their actions are carried: Where there is much will, though the thing be little about which men contend, yet the oppoſition may be great; as a little ſtone thrown with a ſtrong arme, may take deep impreſſion. It is a dangerous thing to have mens wills ingaged in matters of difference, it is eaſier to deal with twenty mens reaſons, then with one mans will: A man of a wilfull ſtout ſpirit, ſtands as a ſtake in the midſt of a ſtream, lets all paſſe by him, but he ſtands where he was; What hope can there be of union, where there will be no yielding? one mans will

will raiſeth anothers, ſet will to will they may daſh one againſt another, but not like to cloſe, to get into one another. A wilful man thinks it is beneath a wiſe man to alter his way; yea, it may be he thinks it a diſhonour to the truth, that both he, his profeſſion, and the honour of God ſhall ſuffer by it; when a ſtubborn ſelf-willednes is taken for a right conſtancy and ſetledneſſe, it is very ſtrong in men; but let us take heed of this, it is no matter though we go back from our former aſſertions, ſo long as we go forward to the truth. *Luther* was called an Apoſtate; I am ſo, ſays he, but it is from errour to truth. Many times ſtoutneſſe of ſpirit comes from weakeneſſe rather then ſtrength; there is not always the greateſt ſtrength of judgment where there is the greateſt ſtrength of will: As a mans judgment that is without prejudice is very ſtrong, ſo a mans prejudice that is without judgment is as ſtrong: The dulleſt horſes are not always the moſt eaſily reigned. *I know and am perſwaded*, ſays the Apoſtle, *Rom.* 14.14. many men are perſwaded before they know; thoſe who are perſwaded before they know, wil not be perſwaded to know. Mens wills will not ſuffer their underſtandings to conſider; if they doe conſider, they will not ſuffer them to be convinced; if they be convinced, they will not ſuffer them to acknowledge that they are convinced.

It is diſhoneſt for a man not to give in his Bond when the debt is paid; ſo for a man not to acknowledg himſelfe convinced, but ſtand out againſt the truth, though his conſcience tels him it is made clear to him. Let men lay down their wils, and there will be no hell, ſayes *Bernard*: So ſay I, take away mens wills, and contentions will ceaſe. *Scaliger* tels us, the nature of ſome kind of Amber is ſuch, that it wil draw to it ſelf all kind of ſtalks of any herbe, except *Baſiliske*, an Herbe called *Capitalis*, becauſe it makes men heady, filling their brains with black exhalations: Thus thoſe who by the fumes of their corrupt wills, are grown headſtrong, will not be drawn by that which draws others.

Ceſſet propria voluntas, & non erit infernum. Bern. ſer. 3. de Reſur.

Scalig. excert. 140. num. 12.

But this charging men of wilfulneſs is preſently catched hold of, in an abuſive way; if men wil not yeeld to what ſome conceive to be right, preſently they are charged with wilfulneſſe and ſtubbornneſſe, they do not ſee becauſe they will not

ſee; they are not convinced, becauſe they will not. We who differ ſo much from others in things that others thinke to be clear, ſhould take heed how we charge others of wilfulneſſe who differ from us: As it is diſhoneſt not to give in the bond when the debt is paid, ſo it is a cheat to require the bond before the debt be ſatisfied: Men may think, and give out, they have done enough to convince men, when indeed upon examination, it will be found to be nothing, or far ſhort of ſatisfying the reaſons that are againſt it if they were their own. But when a man may have peace in his conſcience, that what he holds or does, is not through wilfulneſſe, but conſtancy of his love to the truth, I ſhall ſpeak to preſently.

The 8. diſtemper.

The eighth dividing Diſtemper, Unconſtancy.

IF a man had an art to change his face every day, to ſeem ſometimes white, ſometimes black, ſometimes ruddy, ſometimes pale, ſometimes hairy, ſometimes ſmooth, ſometimes old, ſometimes yong, how unfit were ſuch a man for ſociety? this which men cannot do in their faces, they doe in the unconſtancy of their ſpirits: As our affections and determinations muſt not be like the *Perſian* Decrees, to admit of no alteration, ſo neither muſt they be ſuch as the *Polonian* laws are, wch (they ſay) laſt but 3. days: When a thing is ſo brittle, that it breaks as ſoon as you meddle with it, how can you make it joyn? there muſt be ſom conſiſtency in that wch you would faſten to another thing; when mens ſpirits are ſo fickle, that a man cannot tell where to find them, how can there be a cloſe? O how much are men now differing from themſelves, in what their thoughts of men and carriage towards them have been, though the men concerning whom they thus differ remain the ſame they were, yea the ſame they appeared to be long ſince, there was ſweet agreement in affection, loving embracements! rejoycing in the preſence of one another, and yet nothing is known in thoſe from whom their hearts, countenances and ways are alienated, &c. more then formerly was: not difference in judgment, that was known before: Such a change of ſpirits and carriages in hodly men one towards another hath appeared,

appeared, as never appeared in any age since the world began. A great deal of stir there hath been more then formerly, & yet what are these men otherwise then they have bin many years since? Were I to speak to wicked men, to charge them of the unconstancy of their spirits, I would make use of that similitude I have out of *Epiphanius*, who speaking of the *Jewes* desiring the coming of the *Messias*, but when he was come, they hated him, *They were* (says hee) *in this like mad dogs, who first glaver upon men, and then bite and devour them.* But because I speak to many of the Saints, I had rather use a softer expression, more sutable to the honour that is due to godly men; I compare them in their unconstancy towards their brethren which hath caused so great division, to the sweetnesse of the, ayr in a fair sun-shine morning, oh how does it delight the traveller when he goeth forth! and truly such were the serene countenances of our brethren towards us, but within a while the clouds over-cast, the sky looks lowring, gusts of wind arise, yea thunder-bolts of terrible words flye about our eares, and the flashes of their anger strike upon our faces.

Adv. Hæres li. 3. tom. 2. epist aduers. Antidicomarianitas.

οὕτω γὰρ τῶν κυνῶν ἡ φυσις ἐπὶ εἰς λύσσαν ἐκτραπείη, &c.

Tantæ ne animis cœlestibus iræ.

Unconstancy is evill, and a cause of division: Stoutnesse is evil, and a cause of division: A man must not be one thing one day, and another another day; not like a weather-cock, carried up and down with every wind; neither must he be wilfull and stout, not like a rusty lock that will not be stirred by any key. Now then, how shall we know when a man is neither fickle nor stout? For except some rules of discerning be given, this temptation may be before me, I must not be fickle, unsetled, and unconstant, I will therefore stifly stand to maintain what I have professed.

You may know whether your ficklenesse be avoyded by true setled constancy of spirit, or by stoutnesse, by these five notes:

Answ.

1. How to know whether we avoid our ficklenesse by true constancy, or by stoutness: five notes.

First, true constancy and setlednesse of spirit is got by much prayer and humiliation before the Lord; *Establish me Lord with thy free spirit, unite my heart to feare thy Name.* When after thy heart-breakings and meltings, and heart-cryings and pourings forth, *Lord shew mee what thy will is in this thing, keep mee from miscarrying, let me not settle upon any errour instead of*

the truth, but what is thy truth faſten my ſoule in it, that what ever temptations come, I may never be taken off from it. Tell God in Prayer what the thing is, and what hath perſwaded thy heart to embrace it, open thy heart fully to God in all thy aimes; and if by this meanes the heart be fixed, now it is delivered from fickleneſſe, and not faln into ſtoutneſſe.

2. 2ly. Where true conſtancy is attained by the Spirit of God, and not by the ſtoutneſſe of thine owne, there is exercife of much grace, and growing up in grace, as faith, humility, love, meekneſſe, patience, &c. 1 *Pet.* 3. 17, 18. Take heed *ye fall not from your ſtedfaſtneſſe, but grow in grace and in the knowledge of our Lord and Saviour Jeſus Chriſt.* Hearts ſtout and wilfull are dry and ſapleſſe.

3. 3ly. If the more a man hath to do with God, the more ſetled he is in his way; when he hath the moſt full converſe and ſweetneſſe of communion with God, he is then the moſt fully ſetled, ſatisfied, eſtabliſhed in ſuch a truth, which he before conceived to be of God.

Many men are very ſtiffe and wilful, unmoveable when they have to deal with men, they ſeem then to be the moſt confident men in the world; but God knows, and their conſciences know, when they ſolemnly ſet themſelves in the preſence of God, and have the moſt reall ſight of God, and have to deale moſt immediately with him, then they have miſ-giving thoughts, they have feares that things may not prove ſo ſure as they bore others in hand they apprehended them to be: But if Gods preſence and thy dealings with him confirms thee in this, thy conſcience may give thee an aſſurance, that as thou art not fickle and wavering, ſo not ſtout and wilfull.

4. 4ly. When there is a proportion in mens conſtancie, if a man be reſolute and conſtant in one thing, but very fickle and eaſily turned aſide in others, there is cauſe to ſuſpect his conſtancy is rather from ſtiffneſſe then from grace; for grace works proportionably through the whole ſoule, and in the whole courſe of a mans life.

5. 5ly. If the more reall the preſence of death and judgment appear to a man, the more ſetled he is in that way; this likewiſe may be a good evidence to him, that his ſetledneſſe in ſuch a way, is right.

CHAP.

CHAP. XX.

The ninth dividing Diſtemper, A ſpirit of jealouſie. The tenth, A ſpirit of contention. The eleventh, Covetouſneſſe. The twelfth, Falſeneſſe.

The ninth diſtemper.

ENvy, *ſtrife, railings, evill ſurmiſings,* 1 Tim. 6. 4. Strife and evill ſurmiſings are neer of kin. If contentious men can get nothing againſt their brethren, they will ſurmiſe there is ſomething; if they can find nothing in their actions to judge, they will judg their hearts; if there be nothing above-board, they wil think there may be ſomething under-board; & from thinking there may be ſomething, they will think it is very likely there is ſomething; and from likely there is, they will conclude there is, *Surely there is ſome plot working.* But this is againſt the law of Love, *for it thinketh no evill*; all the good that they ſee in their Brethren, is blaſted by their ſuſpition of evil. Love would teach us rather by what appears to judg the beſt of what appears not, then by what appeares not to judg the worſt of what appears. Suſpition is like ſome jelly ſtuffe that is got between the joynts; if the bone be out of joynt, and any jelly be got in, though it be but a little ſoft ſtuffe, it will hinder the ſetting of the bone. I confeſs in theſe times, becauſe we have been ſo extreamly deceived in thoſe who have been uſed in publike place, in whom we ſo much confided, there is a great deal of reaſon that we ſhould be very wary of men, and believe (till we have very good grounds of confidence) with trembling. I remember *Melchior Adam* in the life of *Bucholcerus*, tels of a witty counſel of his to his friend *Hubnerus*, who being to goe to the Court to teach the Prince Electors children, at their parting, I will give you, ſays he, one profitable rule for your whole life, he liſſening what it ſhould be: *I commend* (ſaith he) *to you the faith of the Devills:* At which *Hubnerus* wondring, *Take heed* (ſayes he) *how you truſt any at the Court, beleeve their promiſes but warily, but with feare; you may feare they will never come to any thing.* But in the mean time while we are thus fearful of one another, while we cannot truſt one another, we cannot joyn one with another. I have read of *Cambyſes*,

Juſtius eſt occulta de manifeſtis præjudicare, quam manifeſta de occultis prædamnare. Tert. Apol. c. 3.

Quandoquidem ex ſcholaſticis aulicus futurus es præcepto mihi inſtruendus es ad omnem vitam putili, Hubnerus audire geſtit, Fidem Diabolorum tibi commendo (inquit) hoc tibi monitum ſemper in promtu ſitum eſto promiſſionibus aulicis credere quidem ſed timide. Melch. Adam. in vita Bucholceri.

by ſes, he did but dream his brother ſhould be King of *Perſia*, and he put him to death. Many amongſt us do but dream of men, with whom our hearts are not, that they have ſome plots working, and how do our ſpirits work againſt them? Groundleſſe jealouſies ariſe from much baſeneſs in our owne hearts. Thoſe who have no principle of faithfulneſſe in themſelves, are ſuſpitious of every one; but as for thoſe who ſuffer cauſelеſſly, in this thing let them be of good comfort, God will reward them good for what evill they ſuffer. Wee read *Numb.* 5. 28. that if a man were jealous of his wife, ſo that he brought her to the tryall by drinking the water of jealouſie; if ſhe were clear, ſhe ſhould not onely be freed from hurt by that water, but ſhe ſhould conceive ſeed, if ſhe went barren before, the Lord would recompence her ſorrow and trouble ſhee ſuffered by her husbands ſuſpition of her. And *Paulus Fagius* upon the place, ſays, the *Jewes* had a tradition, not only that ſhe ſhould conceive, but it ſhould be a man-child; if ſhee had any diſeaſe, ſhe ſhould be freed; and if ſhe brought forth before with difficulty, ſhe ſhould bring forth now with eaſe. Let not men therefore who are of publike uſe, having their conſciences clear, yet becauſe they are under ſuſpition, throw off all in an anger: Such a temptation many lye under, but let them know, this temptation cannot prevail but upon the diſtemper of their hearts, the exceeding finfull frowardneſſe of their ſpirits; they ſhould truſt God with their names, their eſteem, their honour, and go on in their work. The only way to deliver themſelves from ſuſpition, is their conſtant induſtry and faithfulneſſe in all opportunities of ſervice God puts into their hands, and with the more quietneſſe of ſpirit, with the leſſe noyſe they go on, the ſooner will the ſuſpitions they were under, waſh off and vaniſh to nothing, God will make their names break forth as the light; thoſe weeds having no ground to take root, will wither and dye away.

Si morbo aliquo laboraret, liberaretur, maſculum parteret; ſi difficulter ante pariebat, facilem aſſequeretur partum, P. Fagius in Numb. c. 5.

The tenth diſtemper.

The tenth dividing Diſtemper, A ſpirit of contention.

AS in ſome there is a ſtrong inclination, a vehement *impetus* to whoredom, which the Prophet cals *a ſpirit of whoredome*, ſo there is in others a vehement ſtrong diſpoſition of heart

heart to contention; theſe have a ſpirit of contention; theſe are like *Salamanders*, who love, and live in the fire. They thirſt after the waters of *Maſſah* and *Meribah*, their temper is ſuch, as if they drank no other drink then what was brewed of thoſe waters; Contentions and ſtrifes, that are as tedious to other men as death, are their delight, they are moſt in their element when they are over head and ears in them. A contentious ſpirit will always find matter for contention. *Prov.* 26. 21. *As coals to burning coals, and wood to fire, ſo is a contentious man to kindle ſtrife*: they are ready to put their hands to any ſtrife they meet with: yet *Prov.* 26. 17. *Hee that medleth with ſtrife belonging not to him, is like one that holdeth a dog by the eares.* Many men have no mettal in any thing but contentions; like many jades who are dull in travell, they have mettal only to kick and to play jadiſh tricks.

If thou haſt any ſpirit, any zeal and courage, it is pitty it ſhould be laid out in quarrels; reſerve it for the cauſe of God, to ſtrengthen thee in contending for the truth & the publike.

The eleventh Diſtemper, Covetouſneſſe.

The 11. diſtemper.

THis is the root of all evill, then of this; there is no greater plague to friendſhip, then deſire of money, ſayes *Lælius apud Cicer.* A covetous man is witty to foreſee wayes of gaine, and he is ſtiffe in holding faſt what may be for his advantage. Yet know what a ſtir *Demetrius* and his fellows made in *Epheſus* when their profit was endangered, they had rather ſet all in a tumult then let their gain go. 1 *Tim.* 4. 5. *Envy, ſtrife, railings, &c. perverſe diſputings of men of corrupt minds, deſtitute of the truth, ſuppoſing that gaine is godlineſſe.*. How will ſome object againſt men, & withdraw from them, deprive themſelves of the benefits of the gifts of God in them, of much good they have heretofore acknowledged they have got by them, & all meerly to ſave their purſes, & that in a poor pedling way? What a ſtir hath this *Meum* and *Tuum* made in the world? The ſweetneſſe of gaine amongſt men is like honey caſt amongſt Beares, they will fight, rend and tear out one anothers throat for it. *They that will be rich, fall into temptations and a ſnare, and*

Peſtem majorem eſſe nullam in amicitiis, quam pecunia cupiditatem.

Cur hominies non obstruitis aure argentove? Heim Germana illa bestia pecuniam non curat. Melch. Adam. vita Lutheri.

and into many and hurtfull lusts, 1 Tim. 6. 9, 10. *They pierce themselves and others too with many sorrowes.*

When divisions arose in *Germany*, upon *Luthers* Doctrine, men of base covetous spirits, judging *Luther* by themselves, thought that *Luther* made all this stir to get gaine; *Why therefore*, sayes one, *do you not stop the mans mouth with gold or silver?* Another answers, *Oh, this German Beast cares not for money.*

The 12. distemper.

The twelfth dividing distemper, Falseneſſe.

Nulla res vehementius rempublicam continet, quam fides, Cicero.

NOthing more firmly unites and holds together the Common-wealth then fidelity, sayes *Cicero*. Truth is a girdle. *Stand therefore, having your loynes girt with truth,* Ephes. 6. 14. Truth binds, and Falseneſs loosens. The Apostle, *Eph.* 4. 25. exhorts to *put away lying, and every man to speak trueth to his neighbour*, upon this ground, because *we are members one of another*. The *Romans* esteemed so much of truth for uniting men into societies, that they built a Temple to it, as to a Goddesse; in which Temple all Leagues, Covenants, Truces, and important bargains were made, which were so religiously observed, that whosoever broke them, was held for a cursed, damned creature, unfit for humane society. *Rom.* 1. 29. *Full of envy, murther, debate, deceit, malignity.* A man were better be true to false principles, then be false to true ones. Those who are false, are also mischievous: they care not what mischief they do to any, so they may but uphold themselves, and repair that credite which formerly they had, but now through their base falseneſse is crackt; and if they have wronged any by their falsneſse, they seek to keep such downe, if not to ruine them, fearing left their falseneſse should hereafter be revenged: and if they cannot get them down by force, they will seek to do it by adding yet more falseneſse, by flattering them whom their hearts hate, and would gladly ruine. That Scripture, *Prov.* 26. 28. is very remarkable for this, *A lying tongue hateth those that are afflicted by it; and a flattering mouth worketh ruine. Psal.* 72. 14. *He shall deliver their soule from deceit and violence.* If men who are false cannot compasse their

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ends by deceit, they will seeke to doe it by violence: God hath his time to deliver his Saints from both. *Come Lord Jesus, come quickly.*

CHAP. XXI.

Dividing Practices. The first, The Practice of the Tongue. The second, Needlesse Disputes.

The 1. Dividing practice, the practice of the tongue.

PRovoking bitter language, is a great divider: An evill tongue in Scripture is compared to swords, Arrowes, Razors, to poyson of Aspes, fire, yea to the fire of hell, which sets all the world on fire, to wild beasts; it is an unruly member that cannot be tamed. When a Philosopher saw two women of ill fame talking together, he said, By this speech the Aspe takes in poyson from the Viper, which it seems was a proverbiall speech in *Tertullians* time, he inveighing against *Marcion* the Heretique, Let the Heretique, sayes he, cease borrowing poyson from the Jew, according to the Proverbe, the Aspe from the Viper.

Eo sermone Aspidem à vipere sumere venenum. Desinat nunc Hæreticus à Judæo Aspide, quod dicunt, à vipera mutuari venenum. Tertul. contra Marcion, lib. 3. cap. 8.

Many men of moderate spirits, if let alone, yet meeting with men who tell them stories, and speak ill of those men that heretofore they had a good opinion of, yet now before they have examined what the truth is, there is a venome got into their spirits before they are aware, their hearts begin to be hot, and to rise against those men they hear such things of, their thoughts are altered concerning them, their spirits alienated, breaches are made, and men who are innocent wonder from whence all comes. O take heed of these men of evill tongues, especially at your tables, for while you are warme with mirth and good cheere, you are in greater danger to take downe the discourse of such as are at table with you, some poyson may get into your spirits, and you not think of it. Saint *Augustine* could not endure such guests at his table; he caused therefore these two verses to be writ over his Table, it were well they were over some of yours.

Quisquis amat dictis absentum rodere vitam,
Hanc mensam vetitam noverit ipse sibi.

To speak ill of the absent forbeare.
Or else sit not at Table here.

But if men of evill tongues doe so much hurt to men of moderate spirits, what hurt doe they doe one to another? when two or three, or more of them meet together, having all of them bitter spirits and evill tongues, what hot burning venome doe they infuse one into another, inflaming one another with malice? That proverbiall speech, ὄφις ἢ μὴ φαγῃ, ὄφιν δράκων οὐ γένηται; is true of these men; if one Serpent did not eate another, there would bee no Dragon; by taking in one anothers poyson, they grow to bee fiery Dragons, flying up and downe from place to place with their fiery stings.

Destroy, O Lord, and divide their tongues; for I have seen violence and strife in the City, Psal. 55. 9. The same letters in the Hebrew word that is to signifie *verbum*, a word, is also for *pestis*, the plague; an evill tongue hath the pestilence in it. דבר

The whisperings of an evill tongue causes divisions, *Rom. 1. 29. Full of envy, debate, malignity, whisperers, 2 Cor. 12. 20. Debates, envyings, wraths, strife, whisperings.* Many of fidling, paltry dispositions, goe up and down whispering, they speak very secretly to you, you must tell no body by any means, and yet themselves tell it to a second, a third, a tenth, and any one they meet with, with whom they desire to ingratiate themselves, and to every body they speak, yet still they must tell no body; they doe not love to be brought forth as the authors, they tell you as a friend, what they heare; and thus carrying tales up and downe in a secret way, they doe what in them lyes to blast the names of their Brethren; jealousies, suspitions, envyings, displeasure, anger is raised, and the parties against whom all this is, wonder what is the matter, they being no wayes conscious to themselves of any miscarriage towards such from whom they finde such strange carriage; at last some nibling whispering Mouse is found to be the cause of all.

These whispering Tale-bearers have such an art, as to cause what they thus speak in secret to sinke very deeply into mens hearts: They professe themselves very sorry for what they tell you, but it is too true, and with a deep sigh they mischiefe their

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Neighbour; *Et ſic cum multis malis proverbia crudelibus, Terra.* But let men take heede of them, for they ſtrike, they wound them as much if not more, then they doe thoſe againſt whom they ſpeak, for they know nothing of it; and though they ſuffer, yet they doe not ſinne; but you may not only be troubled, and that cauſelesly (it may be) and for nothing loſe the ſweetneſſe of your love to your friend, and the enjoyment of his to you; but withall, you may entertain ſlaine into your heart, and ſo be wounded. *Prov.* 18.8. *The words of a tale-bearer are as wounds, and they go downe into the innermoſt parts of the belly, beware therefore of ſuch.* Prov. 20. 19. *He that goeth about as a tale-bearer revealeth ſecrets, therefore meddle not with him that flattereth with his lippes.* Hee may come glavering, and fawning, and ſmiling to you, as if he accounted you a ſpeciall friend, and therefore would not tell every body; but meddle not with him; if you ſhall hug and embrace him, you have received a wound even in the innermoſt parts of the belly. *Prov.* 26.20. *Where no wood is, there the fire goeth out; ſo where there is no tale-bearer the ſtrife ceaſeth.*

Prov. 16.28. *A whiſperer ſeparateth chiefe friends.* Thoſe who have lived in entire friendſhip many yeares, ſometime by ſome whiſpering woman, have their hearts very much eſtranged, the beauty of their friendſhip darkened, and the ſweetneſſe of it almoſt loſt.

Whiſpering tale-bearing tongues is the cauſe of ſtrife, take heed of it: And ſo is a cenſuring tongue: I can compare this to nothing better then to a candle, whoſe tallow is mixed with brine, as ſoone as you light it, it ſpits up and down the roome: Thus many have ſalt brine in their ſpirits, which when they get a little knowledge, they ſpit here and there in hard and bitter cenſures, which are extreedingly provoking to the ſpirits of men, though the cenſures ſhould prove true, yet the mixture of ſo much ſalt brine in them, cannot but exaſperate & cauſe mens hearts to fret; but much more if they prove to be meere ſlanderers. *Jer.* 9.4. *Take ye heed every one of his neighbour, and truſt ye not in any brother, for every brother will utterly ſupplant, and every neighbour will walke with ſlanders;* and c. 6.28. *They are all grievous revoltors, walking with ſlanders; they are braſſe and iron, they are all corrupters.* And yet more, if

this be a raging tongue, *Hos. 7. 16. Their Princes shall fall by the sword, for the rage of their tongue.* Discontents rise high, first by too much liberty of the tongue, then higher, by the bitternesse of it; but when it comes to the rage of it, by this many times they rise so high, that great men, yea Princes come to fall by the sword. There is a story in the *Tripartite History* of a Christian who professed he had beene seven and thirty yeares learning that lesson, *Psal. 39. 1. I said I will take heed to my wayes, that I offend not in my tongue,* and yet had not learned it. I feare there are many amongst us who have beene Professors these seven and thirty yeares, and yet have not learned this lesson; notwithstanding the Scripture saith, *If a man bridleth not his tongue, but deceiveth his owne heart, this mans Religion is in vaine, James 1. 26.*

The second dividing practice, Needlesse Disputes.

The 2. dividing practice, needlesse disputes.

WHen men have got a little knowledge, they thinke it a fine thing to be arguing and disputing in matters of Religion: unnecessary disputes are their necessary practice, for otherwise they shall be accounted as no body, if they have not something to object against almost every thing, but in this way of theirs, they shall bee accounted knowing men, men who have an insight into things, who understand more then ordinary men doe: hence they turne all their Religion into disputes, and by them they grow giddie. Wine is good when it goes to the heart to cheere it, but when it fumes all up into the head, it makes it giddy. Knowledge is good when the strength of it gets to the heart to comfort it, there to breed good spirits, for the strengthning it in the waies of holinesse, but when it flies up all into the head, it fills it with thousands of phansies; it causes pride and giddinesse. Disputes draw the best spirits from the heart, by which it weakens it. It is a very ill signe in a man to have a contradicting spirit, to get into a veine of disputing against any thing, though it be good. I have read of *Gregory Nazianzen*, that he told his friends that *Julian* would prove to be a notorious wicked man, he gave this reason, Because he tooke such delight in disputing against that which was good. Disputes are seldome without much heart-distemper; if they

continue

continue long, they cause snarling one at another; and no marvaile though those who snarle so often, doe bite at last. A man shews most parts in the matter of truth, but most grace in the manner of handling it with reverence, holinesse and modesty. *Rom.* 14.1. *Receive not the weake in faith to doubtfull disputations.* Here is a direct injunction against those disputes I am speaking of. Let no man say every truth is precious, the least truth is more worth then our lives, we must contend for every truth.

Answ. The least truth is so precious, that we must rather lose our lives, then deny it; you must doe and suffer much to maintaine truth, but this in an orderly way.

1. First, you must be grounded in the maine Fundamentalls of Religion; you must be strong in the faith, and after that labour to edifie your selves in all the truths of God, so as one may be helpfull to another. It is not for every one who hath but little time, little knowledge, little meanes, little strength, to tyre out himselfe and others in doubtfull disputes. The Scripture is so much against this, as nothing can be more. 1 *Tim.* 1. 4. *Which minister questions rather then edifying.* To aske and discourse of questions about the great things that concerne thy soule, thy eternall estate, how thou maist live further to the honour of God, is good, when you meet together; to confer one with another what God hath done for your soules, to tell each other the experiences of your owne hearts, and Gods dealings with you, what temptations ye meet with, and how God helps you against them; such things as these would edifie. But when your questions are about things that you are never like to understand, and if you did understand, they little concerne you, they would not be helpfull to you one whit in the wayes of godlinesse, these the holy Ghost would not have you spend your time in. *Eccles.* 7.29. *Man was made upright and he hath found out to himself a many inventions, Miscuerit se infinitis questionibus,* so the old Latine reads it, he hath mingled himselfe in infinite questions. If we had but that great question more amongst us, *What shall we doe to be saved?* it would cause many unprofitable questions to vanish. Never such ignorance came upon the Christian world, as in that age when the Schoolmen were in the highest esteeme; all Religion then was turned into Questions, both the mystery and the power of godlinesse was lost. The things of Religion

are rather to be beleeved then disputed. We beleeve Fishermen, not Logitians, sayes *Ambrose*. The Devill at this day seekes to darken the glory of Religion this way; he sees that in regard so much light hath broke forth, he cannot get men presently off it by prophaneness, therefore he labours to eat out the strength of it by busying them, and getting them to delight in multitudes of questions, and that about things of lesser concernment.

Credimus piscatoribus, non Dialecticis. Ambr.

1 *Tim.* 6. 4. *Hee is proud, and knoweth nothing, but doting about questions, and strife of words, whereof commeth envie, strife, railings, evill surmises, perverse disputings of men of corrupt mindes, and destitute of the truth.* These men conceit they have more knowledge then other men, but the holy Ghost saies they know nothing; they cry out much of the truth, and they contend for the truth, but the holy Ghost saies they are destitute of the truth. 2 *Tim.* 2. 22, 23. *Follow charity, peace, but foolish and unlearned questions avoid, knowing that they doe gender strifes, but the servant of the Lord must not strive.* And *Titus* 3. 8. 9. *This is a faithfull saying, these things I will that thou affirme constantly, that they which have beleeved in God, might be carefull to maintaine good workes; these things are good and profitable unto men, but avoid foolish questions, and Genealogies, and contentions, and strivings about the Law, for they are unprofitable and vaine.*

The question about the Law, whether a man be justified by it, or by free grace in Christ, this is not one of those foolish questions and needlesse strivings, this is a great question, this we are to contend for, our life is in it, but there are other questions about the Law, which cause striving rather then edifying, as whether the Law be a rule for our lives, as it was given by *Moses*; That we are bound to doe what is required in the Law, this is generally acknowledged, as to love God, not worship Images, &c. but whether we be bound to doe it as it was the Law delivered by *Moses* upon Mount Sina, this question troubles many mens heads; that we are bound to doe the same things as they are delivered by Christ in the hand of that Mediator, is acknowledged by any that understand themselves in any measure. Now then let these two things be granted about the Law; First, that we are not justified by it, but by the free grace of God in Christ: Secondly, that what duties of holiness

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are set downe in the Law, we are bound to them by the most strong obligations: what needs we contend further about the Law? Let us be established in these two, and it will be sufficient for our edifying; It is like when *Paul* wrote this Epistle to *Titus*, the heads of the people were troubled about some such kinde of questions about the Law, as are amongst us; therefore sayes he, *Avoid foolish questions, and strivings about the Law.* But now the questions about the Law are driven on to such a dangerous issue, that we have cause not onely to be carefull to avoid them, but even to tremble at the thought of them. It is now accounted a legall thing against the grace of the Gospel to confesse sin, to be humbled for sin, to make conscience of duty, or to be troubled in conscience for neglect of it; No, they thank God they are delivered from such things, in respect of God, whether they sin or not it is all one: yea these things prevaile with those who have beene forward in profession of Religion, who seemed to walke strictly, now are growne loose. That faith is easily wrought, which teacheth men to believe well of themselves, though their lives be ill. There is a mighty change in mens spirits now from that which was heretofore; Times have been when any opinion that tended to loosenesse, was presently distasted as unsavoury, and rejected by such, who made profession of Religion.

Sleidan in the tenth book of his Commentaries, sayes, The Devill that sought to doe mischiefe at *Munster* was not a skilfull Devill, but rude and simple, because he sought to prevaile by tempting men to loosenesse; whereas, sayes he, if he had beene a cunning Devill, he would rather have deceived by abstaining from flesh, by abhorring Matrimony, by shewes of wonderfull lowlinesse of minde, &c. he might sooner have taken men this way; but truly now the most cunning Devill sees it to be the best way to attaine his ends, to raise up and foment opinions that tend to the liberty of the flesh, so be it he can carry them on under the colour of magnifying free grace; he findes that these things are exceeding suitable to mens spirits in these times, that they are taken in by such who formerly appeared so conscientious, that hee feared hee should never have beene able to have prevailed with them; hee never found a way like to this to prevaile with such men; yea, never a way like to this to choake,

choake the Word, when it first begins to worke upon the heart, he hath blasted more young seeming converts this way, then ever hee did by any way since he was a Devill: Heretofore the way was to stirre up others to deride them for following the Word, and for praying; now he hath a way worth two of that, to make them to deride others for their conscientiousnesse in following the Word and praying, and this strengthened with a high perswasion, that hereby they are the great magnifiers of the free grace of God in the Gospel, the only men who understand the Gospel way. This Devill now lookes upon himselfe and his fellowes as simple and foolish in all their former devices, here is an experiment beyond them all, seeing this Christ must needes be magnified, hee will magnifie him too; seeing the Gospel must goe on, hee will put it on too; hee will finde out a device here, to strike at the practise, power, life of godlinesse, in a more secret and prevailing way then ever formerly was done; it is like in this generation the former principles of godlinesse will not be got out; but if this way prevails still in proportion to what it hath done, in a generation or two it is like to bring generall prophaneneſſe and licentiousnesse upon the face of the Christian world more then any way of Satan ever did since the world began, for here is a way to be loose and prophane, and to satisfie Conscience too.

Chap. XXII.

The 3. dividing practise.

The third Dividing Practice, Men no keeping within the bounds that God hath set them.

First, when men will be medling with that which concernes them not, that is out of their sphere. 1 *Thes.* 4. 11. *Study to be quiet, and doe your owne businesse.* *Prov.* 20. 31. *It is an honour for a man to cease from strife, but every foole will be medling.* Choller in the gall is usefull to the body, but if it overflow, the body growes into distemper presently; we may be all usefull in our places, if we keepe to them, contenting our selves with the improvements of our talents in them; thus both our selves and others may have quiet. When *Mannah* was gathered

rest and kept in that proportion God would have it, it was very good; but when men must have more, and keep it longer then God would have them, then it breeds worms. Thus it will be in all that we have, or doe; let us keepe our proportion God sets us, and all will be well; but if we thinke to provide better for our selves by going beyond our measure, wormes are presently bred in all.

But especially where men will not keepe within their bounds in their power over others; for what is all our contestation at this time? it is not about mens stretching their power beyond their line both in State and Church? From whence are our State-divisions, our Warres, but because Princes have been perswaded their power was boundlesse? at least not to be kept within those bounds the State sayes it ought to bee. They think there is such a distance between them and others, that the estates, liberties, lives of all men within their country lie at their mercy; not considering how they come to be raised so high: that what they have above others, is given to them by those above whom they are. No man inheriteth more then was given to his forefathers, and so to him, whereby they might see that they are not limited onely by the lawes of God, but by the lawes of men also, namely, The agreement between them and the people when they are raised to such dignities. There is nothing weakens their right more then the pleading it by conquest; Princes have little cause to thank those who plead their right that way. The surest foundation for Princes to set their feet on, is the agreement between the people and them, or their progenitors; but if they will goe beyond this agreement, what stirres, what wofull disturbances doe they make!

Secondly, if either they, or any Governours of the State, shall instead of being helpfull to the government of the Church, take it all from it into their owne hands, in this they goe beyond those bounds Christ would have them; it is by the Civill power that the Governours of the Church have the peaceable exercise of what power Christ hath given them, but they have not their power from them. Civill authority cannot put any spirituall power into a man, or company of men, which they had not before; it can onely protect, encourage, and further the exercise of that power that CHRIST hath given.

They are inconsiderate men, saies Calvin, who make Magistrates too spirituall. Thus erst, saies he, persuaded in Germanie, and in the Countries about us, we finde what fruit groweth from that root, namely, that those who are in power, thinke themselves so spirituall, that there is no other ecclesiasticall government; thus sacrilege comes in violently amongst us, because they cannot measure their office within its due bounds.

Sed interea sunt homines inconsiderati, qui fuchum illos ullis spirituales, hoc vitium passim regnat in Germania, in his etiam regionibus nimium grassatur, & nunc sentimus quales fructus nascantur ex illa radice quod scilicet principes & quicunq; potiuntur imperio, putant se ita spirituales esse, ut nullum sit amplius ecclesiasticum regimen, & hoc sacrilegium apud nos grassatur, quia non possumus metiri officium suum certis & legitimis finibus. Calv. in Amos c. 7. ver. 13.

And for Church-Governours, if they would keep within their Limits, we might enjoy much peace, if first they would assume to themselves no more power then Christ hath given them: Secondly, if they would not extend it over more congregations then Christ hath committed to them: Thirdly, if they would not exercise it in more things then Christ would have them. Let us looke a little into these three, for the want of a right understanding in them hath caused, and may yet further cause much disturbance.

For the first. That Christ hath appointed some to rule in his Church, and that all the members of the Church are not in the office of ruling, is apparent in Scripture, 1 *Cor.* 12. 28. *Rom.* 12. 8. but that these Officers, preaching Elders, or others, should so have the sole power of ruling, as to doe all in their owne Consistory, Classis, or (whatsoever you may call their convening) that the Church should have nothing to doe with their acts of rule but to obey, this is assuming to themselves power beyond what is given them. This hath brought tyrannie into the Church, it hath made the Church-officers to looke upon the rest of the Church in a contemptible way, as the common vulgar sort, men ignorant and weak, not at all fit to meddle with matters of government, not so much as to take cognisance, or give any consent to what the Church-officers doe; But whether they understand or no, whether they consent or dissent, it makes no matter, the determinations of these in place must stand, their censures must be submitted to.

Consulo ut disciplinam quemadmodum fieri potest in vestras ecclesias inuchatis, nam si ab initio non recipiatur, cum homines servum non facile cum aliquo frigore obnixerit admittatur periculum, ejusmodi homines, ne disciplina colore in sui tyrannidem irrepant, excommunicatio pro libidine manipulandum, ii homines nisi a ministrorum verbum ipsum audire nolint, aut turbandi regnis schismatis in ecclesiam a fratrum societate ecclesiæ confessi est abjudicandi, cujus auctoritate si agatur, nemo de meis est potestatem ejusmodi jure posse arripere. Pi Mart. ep. 21.

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professed the faith in *Poland*, exhorts them to endeavour the establishing of Discipline in the Church as soon as they could, while peoples hearts were heat with love to, and desires after the Gospell, he tells them it will be harder to bring it in afterward, when their hearts begin to grow more cold; and that they might not thinke Discipline a small thing, he sayes, that those Churches cannot be said to professe the Gospell truly nor solidly, which want it; he would have them acknowledge it not to be the least part of Christian Religion, but must know that the Gospel is neglected by such as shall put off from themselves such a singular excellent portion of it. But sayes he, this will be the Objection, Under the colour of Discipline, the Ministers of the Church will tyrannize, they will carry things according to their owne mindes.

To this he answers, Tyranne in the Ministers needs not be feared, where the rule of the Gospel for censures is observed; for in casting out any who will not be reclaimed, the consent of the Church must be had; and if it be done by this authority, none can complain of the tyrannie of a few.

Cyprian in his sixt Epistle professeth his resolution to doe nothing *without the counsell of the Elders, and consent of the people.* Our Brethren of Scotland in their opposition to the Prelates, give very much to the people in the matter of Excommunication: *It pertaineth*, say they, *to the whole Church collectively taken to deny her Christian communion to such wicked persons as abide contumacie to their admonitions, therefore it pertaineth to the whole Church to excommunicate them.* Againe, *It pertaineth to the whole Church to admit one into her communion, therefore to the whole Church to cast out one of her communion.* And a page or two after, *The Apostle writing to the whole Church of Corinth, will have them being gathered together, to deliver that incestuous person to Satan, therefore every particular Church or Congregation hath power to excommunicate.* There they give many arguments to prove, that the Apostle would not excommunicate by his owne authority alone, but by the authority of the Church, and that collectively taken, (so they say) not the Ministers or Elders of the Church onely.

Statuerim nihil sine consilio vestro, & sine consensu plebis agere. Cyp. ep. 6

Part 3. cap. 8. digres. 4. l. 181. Dispute against English Popish Ceremonies.

Let no man say, this was the judgement but of one Min-

ster, for at the beginning of this Parliament, my selfe, together with a reverend Brother, asked Master *Henderson*, two or three of the Ministers of *Scotland* being with him, Whether we might not take that Book as the judgement of the most godly and able of the Ministers of *Scotland*, for the matters of Church-discipline? They answered, we might.

The second way of going beyond their limits, is their extending their power to more Congregations then Christ hath given them charge of. The chiefe Church-controversie at this day is about this extent; I shall onely shew you where the difference lyes betweene one and the other in it. The Question is this, Whether one that is set by Christ to take charge of a particular Congregation, as a Pastor to feed them, by Word, Sacraments, and Rule, may keep the Pastorall charge he hath for Word and Sacraments to one Congregation, but his charge for Rule shall extend together with others to an hundred Congregations or more.

Some say that no Minister can have the charge of ruling over people in a larger extent then his charge over them for Word and Sacraments reaches; they thinke that those people that can say to a Minister, That charge that Christ hath given you for Word and Sacraments, extends not to take care of our soules to feed them, therefore you have no charge of our souls for ruling; if you thinke you may, preach or administer Sacraments in an accidentall arbitrary way onely, not as chalenging power over us for this, or looking upon us as those committed to you, for whom you are to answer; then at the farthest you may exercise rule over us but in this way.

But others hold this, That a Minister may answer to this people thus, I confesse I have indeed onely such a particular Congregation to be my flock, and although I being desired to help sometimes in another to preach or administer Sacraments, yet I doe it not as having the charge of their soules as being Pastor to them: But as for that ruling power that Christ hath given me, I conceive by joyning of it with others, it extends to hundreds of Congregations, or more, according as our association shall be, so as we have not onely liberty to be helpfull to those who have the speciall charge of the Congregations, but we have the supreame ruling power in our hands,

to

to challenge in the Name of Christ, to exercise over these Congregations, as we shall see cause. I say, the supreme power above what your Ministers or Elders in your particular Congregations have; for though these Ministers and Elders of yours be admitted to be members of our Court, yet if they all should be of a contrary minde from us, in some matter that concernes your Congregation, we yet will judge and determine, we will censure and exercise all kinde of Ecclesiasticall Jurisdiction in that congregation, as we see cause, though it may be not one of us ever saw any of the faces of any of the men of your congregation before. Here, I say, lyes the great dividing controversie, which is right, which is wrong is not my worke to shew; all I am to doe, is but to shew you what the controversie is, about which there is so much dispute.

And though I determine not the case either way, yet I shall leave two considerations to help you in your thoughts about it.

First, the extent of power of Jurisdiction must be by institution as well as the power it selfe; all juridicall power whatsoever, either in State or Church receives limits or extent from the same authority it first had its rise, this is impossible to be denyed: If a man by a Charter be made a Mayor of a Towne, he cannot therefore challenge the power of a Mayor wheresoever he comes, except the authority that first gave him his power shall also extend it. Now the Charter by which any Church-Officer is invested with power, is the Word, therefore we cannot streighten or enlarge the power of a Minister otherwise then we find it in the Word; for Civill power it may be streightned or enlarged, as the Governours of State shall see cause, because their Charter is from man, it is ἀνθρωπίνη κτίσις. 1.

Secondly, man naturally is of nothing more impatient then to have Jurisdiction challenged over him, except hee sees the claime to be right; and in the point of spirituall jurisdiction, man is the most tender of all, because in that men come in the Name of Christ to him, challenging authority to exercise the power of Christ over him, not over the outward man so much as over his soule, to deliver it up to Satan. Surely there had need be shewne a cleare and full Charter, that any men have, that gives them such a power as this, that men in conscience 2.

shall be bound to submit to. Now then here lyes the division, on sayes his Charter does extend so farre; the other sayes, hee does not finde it so in the reading of it.

There is yet a further consideration of the stretching either Civill or Ecclesiasticall authority beyond their bounds, which hath been, and may be the cause of much division; that is, their challenging and excercising power in things indifferent, beyond what God hath given them; for the opening of which we must know:

First, no man either in State or Church, hath any authority given him by God, to command any thing meerely because hee will; especially, when the things concerne the worship of God. Our Brethren of *Scotland* in their dispute against English Popish Ceremonies, *part* 3. *chap.* 8. *pag.* 127. have this passage, *Princes have enjoyned things pertaining to the worship of God, but those things were the very same which Gods written Word had expressly commanded; When Princes went beyond these limits and bounds, they tooke upon them to judge and command more then God hath put within the compasse of their power:* And pag. 136. of the same Booke they say, *The Apostle,* 1 Cor. 7. 23. *forbiddeth us to be the servants of men, that is, to doe things for which wee have no other warrant beside the pleasure and will of men.* This was the Doctrine in *Tertullians* time, *You exercise,* sayes he, *an unjust dominion over others, if you deny a thing may bee done, because you will, not because it ought not to bee done.*

Iniquum exercetis dominationem, si ideo negatis licere quia vultis, non quia debuit non licere, Tertul. Apol. adverſ. Gentes.

It is onely the Prerogative of God, of Jesus Christ, to command a thing because they will.

God hath appointed Civill Governours to be his Ministers for our good. *Rom.* 13. Those things onely which they can doe in Gods Name as his Ministers, and are for the good of a State, are the object about which their power is to be exercised; they are not to require a thing because there is nothing against it, but because this thing is for God: And Church-governours are to require onely such things as Christ requires, all the exercise of their power ought to be in the Name of Christ, hence not because they will, or because nothing can be said to the contrary.

In all they require of us, they must be able to say as *Paul,* 1 *Cor.*

1 Cor. 14. 38. giving rules about order and decencie, *If any man thinke himself to be a Prophet, or spirituall, let him acknowledge that the things that I write unto you are the Commandements of the Lord.*

You will say, But are Governours alwayes bound to shew a reason of their will, to those who are under them; or may not they obey except they know some good in the thing, besides their doing the will of those who doe command them?

Though no Governours may command but upon reason, yet the Governours of State need not alwayes discover the reasons of their commands. *Answ.*

Wee may give up our Civill liberties so farre as to be bound to yeeld to our Governours commands, if wee see nothing against what they command, but have cause to suppose that they see some reason that we do not, which is not fit to make known to us. This is grounded upon this reason, that there are *Arcana imperii*, mysteries of State that are not fit for every man to know, the secrecie of them conduces most to the good of the State: But it is otherwise in the matters of the Church, which are spirituall, there are no such mysteries in the Church, wherein any members of it can be required to be active, but it concernes them to understand as well as to doe. All the actions of the Church as such must be done for spirituall edification; now a man cannot doe a thing for the edifying his soule, or the soule of another, but he must understand his action and the rule of it; he must see it required by the Word, or otherwise he cannot expect any spirituall efficacy in what he does; I may doe a thing for a civill good, wherein I may trust another mans reason, and this may be sufficient to attaine my end, the procuring of some good meerly civill, but this will never be able to reach to a spirituall good, I must see the reason, the ground, the rule of the action my selfe; I must judge by the Word, that this action at this time cloathed with all its circumstances is by Christ fitted for such a spirituall good that I aime at.

Besides, if things meerely indifferent be enjoyned, then is Christian liberty violated. No, say some, Christian liberty is in the conscience, so lang as a man keepes his conscience free, the

the thing may be ſtill indifferent to him in regard of his conſcience, though his practiſe be determined, and ſo Chriſtian liberty is preſerved. This is the put off that the Prelaticall party made uſe of againſt our Brethren of *Scotland* many yeeres ſince, when they pleaded that by their uſurpation Chriſtian liberty was taken from them.

To that anſwer of the Prelates, they thus reply: *When the authority of the Churches conſtitution is obtruded to binde and reſtraine the practice of Chriſtians in things indifferent, they are bereaved of their liberty, as well as if an opinion of neceſſity were borne in upon their conſciences.* They urge that place, *Coloſ.* 2. 21. where the Apoſtle gives inſtances, ſay they, of ſuch humane ordinances as take away Chriſtian liberty; he ſaith not, *you muſt thinke that you may not touch, but touch not*; you muſt not practiſe, not be ſubject to ſuch Ordinances; telling us, *That when the practice is reſtrained form touching, taſting, handling, by the ordinance of men, then is Chriſtian liberty ſpoiled, though conſcience be left free; if the outward man be brought in bondage, this makes up ſpirituall thraldome* (ſay they) *though there bee no more.*

Diſpute againſt Engliſh Popiſh ceremonies, p. 1. cap. 3. pag. 6, 7.

And further, the Apoſtle gives theſe two Arguments againſt theſe things:

Firſt, ſayes he, they periſh in the uſe; that is, there is no good comes of them.

It may be you will ſay, What hurt is there in them? That is not enough, ſayes the Apoſtle, to juſtifie them, though there ſhould be no hurt in them, yet ſeeing they periſh in the uſe, ſeeing there comes no good by them, you muſt not doe them: But what if they ſhall be commanded by authority? may wee not doe them then? No, ſayes the Apoſtle, that is another argument againſt them; they are after the commandements and doctrine of men; if it be a meere ordinance of man, and there be no other reaſon in the thing, but becauſe man enjoynes it in the Church, you are not to doe it. Yea, in ſome reſpect we have not ſo much liberty in things indifferent, if they be enjoyned by men, as we had before. This is thought to be a very ſtrange aſſertion by ſome; but conſider this one thing, and it will not appear ſo: Though I might doe ſuch a thing before, yet if man ſhall take upon him this authority to command, meerly becauſe

of

of his will and pleasure, if I now obey I am in danger to edifie him, to strengthen him in his sinne; he challenges this authority, and I seeme to yeeld it to him, certainly he is strengthned in it by my subjection, except I doe this at least professe against any such authority of man granted by Jesus Christ.

But say some, If you take from Governours power to command things indifferent, you take away all their power; for things necessary are required without them, and things sinfull they may not command.

Answ. Surely this conceit comes rather from tradition then from due consideration; for it is not power enough to see to the keeping of the commands of God, that the Ordinances be kept pure, that there be justice between man and man, to reward those which doe well, and to punish the evill doers.

Yet thus farre must be granted to the Officers of the Church, they have authority from Christ to declare *dogmatically*, when a thing in it selfe indifferent, yet by reason of some circumstances, comes to be a duty, and this is to be regarded more then the declaration of any private brother or brethren, for they doe it by way of office in the name of Christ. This we finde *Acts* 15. the Apostles and Elders sent their Decrees, Δογματα αναγκαια, their *dogmaticall determinations* about some things in themselves indifferent, but as cloathed with those circumstances they call them things necessary; they determine them to be done from the reason of the things, not from their authority; those things were duties before they decreed them, and had been, had they never decreed them. Even forbearing the eating of blood was a duty in case of offence, though their decree had never been, and otherwise it was no duty, notwithstanding their Decree, for afterward *Paul* sayes, that whatsoever is sold in the shambles, they might eate of it, asking no question for conscience sake, and every creature of God is good, if it be received with thanksgiving. Thus we have seen what the bounds are which God hath set to men in authority, or at least the controversie about them: Let them be carefull to keep within their bounds, as they are set to keep others within theirs: by this, Church and State, may enjoy much peace.

CHAP. XXIII.

The 4. Dividing practice,

The fourth dividing practise, Gathering of Churches disorderly.

THis is cryed out of as the greatest dividing practice of all: You may speak of this or that to be dividing amongst us, say some, but above all things, this *Gathering of Churches* is the great divider amongst us.

To this I shall speak in these six things.

First, it is not absolutely unlawfull for a Church to be gathered out of a Church. *Voetius* that learned Professor of *Utrecht*, answering *Jansenius*, pleading against us for seperating from the Romish Church, which was the most ancient and famous Church: No, sayes he, it is not absolutely evill to seperate from such a Church, for then the Christians gathering themselves out of the Jewish Church were Schismaticks, which is false.

Alioquin Christiani collecti ex Judaeis & divulsi ab eorum Ecclesia antiquissima & celeberrima essent schismatici, Voet. Desperata causa papatus, l. 3. sect. 8.

Doctor *Jackson*, a *Prelaticall man*, in the 14. Chapter of his Treatise of the Church, gives two reasons which he sayes are just and necessary, for which men (whether few or many) may and ought to seperate themselves from any visible Church. *First, because they are urged or constrained to professe or believe, some points of doctrine, or to adventure upon some practises which are contrary to the rule of Faith or love of God.* Second, *in case they are utterly deprived of freedome of Conscience in professing what they inwardly believe, or bereft of some other meanes, either altogether necessary, or most expedient to salvation.* For which latter he quotes, 1 Cor. 7. 23. *Ye are bought with a price, be not ye servants of men.* Although (sayes he) *we were perswaded that we could communicate with such a Church, without evident danger of damnation, yet inasmuch as we cannot communicate with it upon any better termes, then legall servants or bondslaves doe with their Masters, we are bound in conscience and religious discretion, where lawfull occasions and opportunities are offered, to use our liberty, and to seeke our freedome rather then to live in bondage.*

Two causes for which a man may seperate from a visible Church.

This doctrine was allowed of in the Bishops times. Now suppose upon these two grounds there be a withdrawing from a Church, Christ does no where require his people to live without

Ordi-

Ordinances all their dayes, rather then they should joyne themselves together into another body.

Secondly, yet where these causes are not, but men may communicate without sinne, professing the truth, and enjoy all ordinances, as the freemen of Christ. Men must not seperate from a Church, though there be corruption in it, to gather into a new Church which may be more pure, and in some respects more comfortable. First, because we never finde the Saints in Scripture seperating or raising Churches in such a case; and secondly, There would be no continuance in Church fellowship, if this were admitted: for what Church is so pure, and hath all things so comfortable, but within a while another Church will be more pure, and some things will be more comfortable there? The generall peace of the Church should be more regarded by us, then some comfortable accommodations to our selves. 2.

Thirdly, Although you cannot for the present communicate with the Church, in which you are, without sinne, or bondage, yet you are not presently to withdraw, to gather into another, or to joyne with another, you are bound to give so much respect to the Church, as to continue with much long-suffering, to seeke the good of that Church, to remove the sinne that is upon it, with all good meanes you can. You must beare much with a brother, much more with a Church. 3.

Fourthly, If things were in that ordered and settled way, as they ought, there ought to be no gathering of any new Churches without consulting and advising with neighbour Churches, Christ would have all Churches unite themselves, and have conjunction one with another, being all of the same body of Christ: If then there be to be raised a new Sister Church, that expects and is to desire the benefit of Communion with the rest, there is all the reason in the world that the helpe, advice, and assistance of the other Churches should be made use of in the raising and ordering this Church that they are thus to owne in the way of communion with them to whom they are to give the right hand of fellowship. 4.

Fifthly, All beleevers who live in a place together, ought so far as they can, joyne into one Church, though they be of different judgements and tempers, what ever things they differ in, yet if they may stand with grace they can have no encourage- 5.

ment from the examples of any of the Churches, we read of in Scripture, for them to divide themselves into little pieces. The way of Christ all along in Scripture is, that all the Saints in such a place, who are not more then can joyne in one, should joyne together and make but one Church; certainly this is more for the honour of *Christs* Body then the division of Saints in the same place into severall little societies, *Christ* stands much upon the union of his Saints in one, in all wayes, by all meanes that may be.

6. Sixtly, as things are yet with us, there is no such great reason of that outcry there is amongst us against gathering of Churches as so great a dividing practice as many seeme to make it.

How can this practise be so very offensive, when almost all of you thinke it lawfull for a man for any commodiousnesse to remove from that Church of which now he is, to joyne with another, sobeit he will remove his dwelling?

But these do not set up new Churches.

Answ. If a company of men who have estates, should not be satisfied with that Ministery that belongs to that company that now they are joyned with, and should buy a piece of ground close to the place where they were, and build upon it, and have leave of the State to make a new Parish of those dwellings they build; who would blame them for gathering a Church thus? Hence it is apparent, that withdrawing from our Churches, and gathering others, is not according to the judgements of our Brethren against any Church Principle; the offence that is, is onely against some civill constitution.

7. Secondly, this thing in effect hath been ordinarily practiced heretofore without any offence to the godly; yea, and is still practiced without any complaint; Hath it not beene and is it not still ordinary for many not to communicate in the Parishes where they live? nor commonly to heare there, but from all parts of the City to come to some Parishes where they conceive the best Ministers to be, and there to heare and communicate, and this in a constant way, and that with allowance to the maintenance of such Ministers? yea, and thus the Husband goes one way, and the Wife another, and yet none offended; it may be the Gentleman can content himselfe with his Parish-

Parish-Church, but his wife or Lady is not satisfied, but must go elsewhere.

If it be said, But this was in a time when things were in great confusion, not so reformed as now they are, and we hope may further be.

Then it is not howsoever simply unlawfull. *Answ. 1.*

2. It continues so still in many places of this City.

3. When you have reformed further, it may be mens consciences will bee further satisfied; you may reforme so farre as you may prevent much of what you now complaine so much of.

But though they came for their present relieſe, yet they did not binde themselves one to another by Covenant, so as men now doe.

If those who came constantly to your Ministry and Sacraments had professed their willingnesse to joyne with you in all the Ordinances of Christ so farre as they knew, and to walke accordingly, you might the more comfortably have administred ordinances to them, but offensive to you it could not have been. *Answ.*

But their Covenant bindes them so, that they cannot returne back againe, whatsoever reformation there be. *Object.*

Doe you pray for and endeavour the putting on Reformation to the uttermost, and then see what they will doe; they have not yet declared themselves, that they hold themselves so joyned by any Covenant, that they may not joyne with you; that what releise they have had for the present time, or what agreement there hath been amongst themselves, should hinder them from falling into that way all along held forth in Scripture; namely, for all the Saints that live together, to joyne in one, so farre as possible they can. *Answ.*

But these who gather Churches thus, looke upon all others who are not in that way as Heathens; and what division must this needs make?

If this were so, it were a sad dividing practice indeed; wicked men cannot endure to be thus judged of, to be cast out as unworthy of Church-fellowship, much lesse can the Saints bee able to beare it, it must needes go neerer to their hearts. *Aben Ezra* sayes, the *Ammonites* and *Moabites* burnt the bookes of the Law, because of that place, *Deut.* 23. 3. *An Ammonite or* *Answ.*

Moabite shall not enter into the Congregation of the Lord, even to their tenth Generation. If an *Ammonite* or *Moabite* cannot heare the being shut out of the Congregation of the Lord, how can the Saints heare it? But God knows, and our Brethren may know, I hope they shall know, that the thing is not so: O no, they looke upon you as the precious Saints of God, their deare Brethren in Jesus Christ, they bleſſe God for the graces they see in you, and rejoice in the hope of living eternally in Heaven with you.

Mald. in Lam. 1. 2.

But why then will they not admit them to their communion?

Answ. In all worship that belongs to Saints, as Saints they joyfully joyne with them; but they thinke there is some that belongs to Saints as gathered in a Society under Officers, which cannot be performed orderly but in that way; and they think it unreasonable, that any should have the benefit of the priviledges of the Church, and be under no power, no discipline of any Church; that they should pick and choose Ordinances, and yet live at liberty; so that if they walke disorderly, no Church hath any power to call them to an account. Suppose this to be a reason why they admit not of some, this is another thing then the judging of them to be Heathens.

Let me say further, I know none of these congregated Churches, either here or in other parts, that ever refused any who appeared to be godly, from communicating with them, if they did but acknowledge themselves to be members of any Church elsewhere, though that Church were in a differing way from it in respect of government.

You will say, What need that?

Answ. If it be to prevent looseneſſe in men who will be under no government, if it be because they judge Sacramental communion to be a Church-Ordinance; or if it should be through a mistake, yet howsoever this must not be judged to be the cause that they judge all, that doe not joyne with them to be as Heathens; this is the most uncharitable interpretation that can be.

CHAP.

CHAP. XXVI.

The fifth dividing practice, The aspersing and seeking to blast the credits of those men whom the Lord uses to be instruments of good. The 5. dividing practice.

THis may be done you know otherwise then by the tongue: This hath beene an old dividing way, if wee can blast the chelfe of a party, we shall doe well enough with the rest, wherefore let us make as ill interpretations of what they doe as possible we can; let us fasten as ill things upon them as we can have any colour or pretence for; let reports be raised, fomented and spread, whether they be true or no, it makes no matter, something will stick. *Jer.* 20. 10. *Report, say they, and we will report it*; doe but raise a report, let us be able to say wee heard it, or there was a Letter writ about such a thing, and wee will boldly assert it and divulge it; the very apprehension of it will prevaile with many howsoever, these men shall not have that esteeme in the hearts of men so generally as heretofore they have had, and if we once get downe their esteeme, we shall doe well enough with their cause; if we can meet with any bold spirit that will venture to encounter with them in this, that will dare to take upon him to gather up, or make, or aggravate, or wrest reports, or doe any thing that may render them otherwise in the thoughts and hearts of men then hitherto they have beene, we shall break them, it is but one or two venturing the hard thoughts of men to make an experiment, some may bee found fit for such a businesse, we will finde out wayes to encourage them; if their hearts begin to faile, we will apply warme cloathes to them, we will one way or other support them; this must be done, or else whatsoever we doe will be to no purpose; something or other must be found to serve our ends in this. Doth *Moses* prevaile too much in the hearts of the people? something must be found against him; if we can finde nothing against himselfe, yet we will finde something against his wife, *Shee is an Ethiopian woman*, *Numb.* 12. 1. and yet who was she but the daughter of *Jethro*, to whom he had been married many yeers before? for an Ethiopian and a Midianitish woman are all one;

Fortiter calumniare, aliquid haerebit.

one; but now we are resolved to pick out whatever we can get information of, though it be in things done many yeers since, when they were in the Universsity, when they lived in such or such places in times of old, it will serve our turne, we may fasten it upon them, *Prov.* 16. 27. *An ungodly man diggeth up evill, and in his lips there is a burning fire:* If he hath nothing above ground, he will digge something up, though it be what both by God and man hath been buried long since.

David was a publike instrument of God for much good, yet *Psalm.* 31. 1. *Hee was a reproach amongst his enemies, but especially amongst his neighbours. Nehemiah* raised up by God for great service, what dirt was cast upon him? he was accused of sedition and Rebellion. *Paul* a pestilent fellow, hee and his company with him turned the world upside downe; what evill can be devised, but was fastened upon the Christians in the Primitive times? They charge them for being the cause of all their misery; if they have ill weather, if the Rivers overflow, if *Nilus* does not flow, if there be any earthquake, plague, famine, hale the Christians to the Lions: At their meetings they said they made *Thyestes* suppers, who invited his brother to a supper, and presented him a dish of his owne flesh, a limbe of his Sonne: Many such abominable things were fastened upon them as are not fit to be named. *Tertul.* tells the Christians, that they were *Funambuloes*, like men upon a rope, if they went one stept awry, they were in danger to be undone by it, so narrowly did their enemies watch them, and so maliciously did they aggravate all their miscarriages. Thus the most eminent after his time, as *Athanasius*, he was as miserably aspersed as ever poore man in this world, by the Arrian party, they rendred him most odious to his friends, and strangers.

Existimet omnis publica calamitatis, omnis popularis incommodi Christianos esse causam; si Tyberis ascendit in mœnia; si Nilus non ascendit in arva, si cœlum steterit, si terra movet, si fames, si lues, statim ad Leones acclamatur, Tertul. Apol. adverss. Gentes cap. 39.

In the beginning of Reformation, the *Waldenses* were so aspersed, that the story sayes of them, there was not one Arrow in the quiver of malice, but it was drawne forth and shot at them. *Luther, Calvin, Beza, Oecolampadius, Bullinger*, and the rest are by some in writing rendred the most black and vile pieces that the earth bore, both in their lives and deaths. I find it recorded of *Zuinglius*, that he was a man so eminent, as his friends made him almost a God; and so traduced by his enemies, that one would wonder the earth did not open and swallow up such

Tam magnus apud amicos ut fere deus factus; tam vituperatus ab inimicis, ut minus fuit ne eum terra devoraret.

a man. The like dealings did that worthy instrument of God Mr. *Knox* finde, who in Queene *Maries* time fled with divers others to *Frankford*; when men of vile contentious spirits could not prevaile against him any other way, they sought to asperse him, and that so maliciously, as his life was in danger, accusing him to the Governours of *Frankford*, for a Sermon preached in *England*; in which the Emperour was concerned: The words were these, *O England, England, if thou wilt obstinately returne into Egypt, that is, if thou contracting marriage, confederacy or league with such Princes as doe maintaine and advance Idolatry, such as the Emperour who is no lesse enemy to Christ then Nero; if for the pleasure of such Princes, thou returne to thine old abhominations, then assuredly, O England, thou shalt be plagued and be brought to desolation, by the meanes of those whose favour thou seekest.*

The same measure did those worthy men of God meete with, who sought after Reformation in Queene *Elizabeths* dayes, they called Mr. *Cartwright* an Anabaptist, and whatsoever evill there was in any opinion in those times, they fastned it upon him. Mr. *Udall* was accused for his life, and condemned to be hanged for writing, *That if the Parliament did not bring in the Government of Christ, Christ himselfe would bring it in by some meanes that would make their hearts to ake*; or to that effect; meaning, as he expounded the words, *Christ* would in some way of judgement make way to set up his own government in the Land, but they wrested the words to a seditious sense, as if he had meant to conspire to raise a force, and by violence of Armes to make the Parliament to yeeld to that way of Government that he conceived to be *Christs*, justly like those accusations that are amongst us at this day, that if such kinde of men cannot have the liberty of their way granted to them, seeing they have, or hope to have the Sword in their hand, they will take it to themselves, and defend themselves also in it.

Only in this they goe beyond the bitternesse of the Prelaticall party, they wrested what was said or written, these feigne what was never said or written; who are the fire-brands amongst us, if not such men as these? as fire-brands plucked out of the fire, and now they seeke to fire those who plucked them out; but if

this be too hot, what will you call them? what will you say of them? O is this the fruit of all prayers for them, reliefe of them, respect to them!

Tanta ne vos generis tenuit fiducia vestri?
Sed motus præstat componere lites.

Whosoever shall reade that Booke of *Bancroft*, entituled, *Dangerous Positions*, published and practised by those who pretend Reformation for the Presbyteriall Government, shall find the whole subject of the booke to be the blasting the names of the most eminent godly Ministers that lived in those times, rendring them to the State, as men not fit to be suffered in any Christian Common-wealth. The State at that time being wholly for Prelacie, and discountenancing that way of government these men sought for, their adversaries thought they might be bold to take what liberty they pleased, to calumniate, traduce, and to render them as vile as possible they might, there was no such way to keepe them downe as this; in this, they being like those in the Primitive times, who put the Christians into Beares and Tygers skins, and then cast them to the Dogges to be devoured.

Let the servants of God but appeare as they are, they will gaine reverentiall respect even from the multitude; but when these ugly things are put upon them, they are prepared to be the objects of their fury.

Quia more tradito nefas esset virgines strangulari vitiatæ prius à carnifice, de in strangulatæ. Suet. Tyberius, num. 61.

I have read in *Suetonius* of the cruelty of *Tiberius*, who because it was unlawfull that Virgins should not be put to death, caused the Hang-man to ravish them, and then to execute them: This is the cruelty of some amongst us, they can doe some men no hurt, but by offering violence first to their names, and if they be defiled, then they thinke they may doe any thing with them. Of such as these are who make divisions amongst us in so ungodly a way as this, all that I shall further say, is,

The Lord rebuke them.

As for the Servants of God they commit their names and wayes to God, knowing that the Lord takes care of their names as well as their soules. If dirt be cast upon a mud wall it sticks, but if upon Marble, it soon washes or moulders away. God will in time justifie his servants even in your consciences, by the constancie of their peaceable carriage toward men, and their

their gracious holy walking with their God; onely take you heed that you involve not your selves in the guilt of that wrong that is done unto them by readinesse of your spirits to close with, and take content in what evill you heare of those whom God accounts faithfull.

CHAP. XXV.

The fift Dividing Practice, the giving Characterizing names to men, names of Division.

The 6. dividing practice.

THis is an old continued practice of the Devill, he hath gained much by it, and therefore is loath to leave it: The Orthodox of old were called *Cornelians, Cyprians*, by the followers of *Novatus* and *Nestorius*, in time of Reformation *Lutherans, Zuinglians, Hussites, Calvinists, Hugonots*. *Tertullian* sayes in his Apology for the Christians of his time, *their crime that they are persecuted for, hath no name, that for which they are hated and persecuted is the crime of their name*; such men are cryed out of under such a name, but when things come to be examined, their name is all their crime.

Nullum crimini nomen nisi nomini crimen. Tertul. Apo.

And among other that of *Schismaticke* is not onely a characterising, but a stigmatizing name, whereby of old and lately many have had a brand of reproach upon them, which upon examination will be found to be as it is applyed by many, nothing but a scaring word, taken up by such who understand little what Schisme is; I shall therefore endeavour to open this briefly. The word Schisme comes of the Greeke σχίζω, to rend, from thence σχίσμα, *Scisura*, a rent; It is amongst Divines a *Tecnologicall* terme. Schisme in the Church, is much like to what Sedition is in the State: When the Church grew up to the state and outward glory of an earthly Kingdome, much use was made of this terme, as a brand upon those who would not subject to the yoakes of them who loved preheminence in the Church.

But the true nature of Schisme is this, An uncharitable, unjust, rash, violent breaking from union with the Church, or the Members of it.

The Church is that from which the rent is: Hereſie divides from the head, Schiſme from the body, Apoſtacy from both. This rent is either from the whole Church, or ſome part, if from the whole, it is *Donatiſme*: *Donatus* denyed any to be of the body of Chriſt, to be beleevers, to be ſuch as could be ſaved, except that company that joyned with him, and with thoſe in his way. This is clear from the whole diſcourſe of *Auguſtine* againſt him, in that Tract *De unitate Eccleſiæ*. Wherefore thoſe who cenſure ſuch as deny communion with ſome particular Congregations, as Donatiſts, diſcover either ignorance or malice, if not both. Yet Schiſme may be, though the rent be but from ſome part of the Church, but this muſt needs ſuppoſe union with that part: now there may be a twofold union with the ſeverall parts of the Church, either that which all who are to be accounted Chriſtians have with them as they are of the ſame body Catholick; or that which is by agreement to grow up together into a ſpeciall fellowſhip. The rending from any of theſe unions in ſuch a way as before was mentioned, is Schiſme. If we ſeperate from, or refuſe that communion with ſuch as are to be accounted Chriſtians, that is due to all Chriſtians, this is the more groſſe Schiſme. Or if we thus breake off that communion which is by ſpeciall agreement, which may be either when Chriſtians joyne together in a private way for mutuall edification and comfort: or when they ſo joyn together as to make up a diſtinct ſpirituall corporation, to ſet up the publick ordinances of Chriſt, which the Scripture calls a Church. Now though there may be Schiſme in the breaking the former, yet the cenſure of Schiſme is eſpecially applyed to the undue breaking off communion in the latter.

Now this implyes an union by a Church agreement; where there never was ſuch an agreement, there cannot be the guilt of this Schiſme. Although they who dwell within ſuch a perambulation, ſuch a compaſſe of ground, ſhould not joyne in ſome ordinances with ſome within that compaſſe, whatſoever offence there may be againſt ſome civill conſtitution, yet the guilt of Schiſme they doe not contract upon themſelves, for that union they never had cannot be broke.

But you will ſay, Yes, they are Schiſmaticks, though they were never ſo united, becauſe they were bound to unite thus, and they have not.

It

It must be granted that CHRIST by what he ordered the Apostles to doe, would have all Christians dwelling together, so far as they can, to unite into a body, but there is no such order of Christ, that all that dwell on the one side of the street should be of one body, and all on the other of another body: if they be more then can joyn into one spirituall corporation, they are bound to joyne into severall, so as they may best, to their own and other Churches edification, and if they should fail in this, not joyning in the best way that possible might be, their sin is against that edification that Christ requires, but not therefore the sin of Schisme. Who ever they were that bounded Parishes, surely they did not so bound them to the greatest edification of the Church that possible might be, and yet who will say they were therefore Schismaticks? But suppose you have joyned with any company of Saints in a spirituall corporation, if you now shall uncharitably, unjustly, rashly, and violently break from communion with them, then you contract the guilt of Schisme upon you. *Answ.*

First, the separation must be from want of charity. By faith especially we are united to Christ our head, and by charity to one another. If a man appeares departing from any fundamentall Article of our faith which joyned him to his Head, he is to bee judged an Heretick. So by his appearing to depart from that love by which he was joyned in communion with the members, he is to be judged a Schismatick. If his departure proceeds from his love of God, his love to his Saints, and his owne soule, yea his love to that very Church from whence he departs, as sometimes it may, witnessing in a gratious way against evill in it, he is farre from the guilt of Schisme.

Schisma peccatum speciale vitium est, charitati oppositum. Aquin. 2. 2 q. 29. Art. 2. concluſ.

Schismatici discissionibus iniquis a fraterna charitate dissiliunt. Aug. lib de Fide & Symbolo, cap. 10.

If you say, love is a secret thing, we cannot judge of what is in the heart.

We cannot judge of it while it is in the heart, but when it appeares we may. You may know whether this or other principles act men or no by their behaviour in their breaking off communion. Where this is not, bitternesse, pride selfe-ends, will soone appear, and carry them beyond those principles themselves professe they goe upon. *Answ.*

Secondly, If the cause of leaving communion be just, then those who

who give this cauſe are the Schiſmaticks, not thoſe who withdraw upon it. Thus the Governours of the Church may be the Schiſmaticks, and a private member withdrawing may be free. *Suarez* a great Jeſuite, in his diſputation *De Schiſmate*, ſayes in ſome caſes the Pope may be a Schiſmatick.

If Governours shall enjoyne any thing upon the Church, or any member, that is ſinne; or if they ſhall mingle evill in the publick worſhip, ſo that there can be no joyning with their worſhip, but there muſt be likewiſe a joyning with ſinne, in this caſe if any withdraw from them, they are the Schiſmaticks, not thoſe who withdraw, they are *fugam*, not *fugitivi*. The blame of Schiſme, ſayes learned *Voetius*, muſt not be upon thoſe who forſake ſuch as have forſaken Chriſt and the ancient faith; but upon thoſe who have thus forſaken Chriſt and his truth.

Culpam ſchiſmatis non debere conferri in eos qui deſertores deſerunt, ſed in ipſos deſertores qui Chriſtum & antiquam fidem deſerunt erant, Voet. deſper. cauſa papatus, lib. 3. ſect. 3.

When the ſecond Councell of *Nice* ſet up Image-worſhip, many thouſands could not yeeld to it, but were forced to withdraw, who was the Schiſmaticall party there, but the Synod and thoſe who joyned with it?

Yea further, if they impoſe that which is not neceſſary, (though in it ſelfe not ſinful) and will not beare with the weakneſſes of ſuch as thinke it to be evill; if upon that they be forced to withdraw; in this the Governours are the Schiſmaticks alſo; the cauſe of the rent is in them, they ought in ſuch things to beare the weakneſſes of their Brethren, and not impetiouſly to require of them thoſe things that there is no neceſſity of. If ſuch things be ſinne to their Brethrens conſciences, if they will ſtand upon it to enjoyne them, they lay a neceſſity upon them to withdraw from them. God will not lay the Indictment of Schiſme thus, Such a one departed from the communion of ſuch a Church, becauſe he would not doe what was lawfull to be done; but thus, You impoſed that upon your Brother which there was no neceſſity of, and would not forbeare him in what I would have you forbeare him, but cauſed him by your imperiouſneſſe and ſtiffeneſſe, to depart from communion with you. It is true, ſayes God, the thing might have been done, but it was not neceſſary, it was out of conſcience to me that they forbore, the weakneſſe is theirs, but the Schiſme is yours.

Anſw. This hath beene generally received (though it be very falſe) that

that if a man departs from a Church because he refuseth to joyn with it in that which is not in it selfe evill, that this mans departure is Schismaticall: Certainly no; Grant there is a weaknesse in his conscience, and so a sinne, he should informe his conscience better, but cannot; and this inability is not without sinne, yet this arises not to that height of sinne, as to make that (which (supposing him to be in this condition) is better for him to doe then not to doe) to become Schisme; especially if he be willing to hold communion with that Church still in all acts of worship, wherein he can joyne without sinning against his conscience, and continues brotherly love to them as Saints in all the expressions thereof, as he is able.

The first great Schisme in the Church, that was caused by the Governours of it, was that which *Victor* Bishop of *Rome*, and those who joyned with him caused, by that imperious way of enjoyning *Easter* to be kept at such a time which you have mentioned, *pag.* 15, 16, 17. The story of which you have in *Eusebius, lib.* 5. *cap.* 23. Those who denyed not the lawfulnesse of keeping *Easter*, yet have generally accused *Victor*, and such who so violently urged this upon the Churches as the cause of the Schisme, not such who did not conforme to what was enjoyned them, because the thing was not necessary, and there should have beene a forbearance in it: No Governour ought to urge such unnecessary things which are but under suspition by tender consciences, if they do, the Schisme is justly charged upon them.

Thirdly, where a man cannot have his soule edified in some Ordinances and truths of great moment, which that Church whereof he now is shall deny, and is in great danger of being seduced to evill, he may depart from that Church to another, if he does it orderly, and not be guilty at all of Schisme, love to God and his owne soule is the cause of this, not want of love to his Brethren. 3.

It is a good speech I finde *Chillingworth* hath, what the goodnesse of the man was I know not, but in that Treatise of his, *The Religion of Protestants a safe way, Cap.* 5. *Part.* 1. *Sect.* 61. answering that plea of his adversary against Protestants, that communion with a Church not erring in fundamentals, upon pretence of erring in other matters, must not be forsaken, he hath this

this excellent saying: *If I did not finde in my soule a love and desire of all profitable truth; if I did not put away wilfulnesse, and prejudice, and worldly affections, and so examine to the bottome all my opinions of divine matters, being prepared in minde to follow God, and God onely which way soever he shall lead me; if I did not hope that I either doe or endeavour to doe these things, certainely I should have little hope of obtaining salvation.*

When I consider of these causes of departing from a particular Church, that speech of *Tertullian* concerning a Martyr comes into my minde, *Non pœna sed causa facit Martyrem.* Not the punishment but the cause makes a Martyr. So, *Non discessio sed causa facit Schismaticum,* Not the departing, but the cause makes a Schismatick. *Aquinas* shewing that wherein the viciousnesse of Schisme lyes, sayes, *As in naturall things that which is by accident does not constitute the species; so in morall, not that which is beside the intention for that is accidentall: therefore,* sayes he, *the sin of Schisme is in that it intends to separate from that unity which charity makes, and therefore Schismaticks are properly those who of their own accord and intention doe separate themselves from the unity of the Church.*

Sicut in rebus naturalibus id quod est per accidens non constituit speciem; ita in rebus moralibus, id quod est intentum. Quod sequitur præter intentionem, est quasi per accidens, & ideo peccatum schismatici proprie est speciale peccatum, ex eo quod intendit se ab unitate separare quam charitas facit, & ideo proprie Schismatici dicuntur qui propria sponte & intentione se ab unitate Ecclesiæ separant. Aquinas 2da. 2dæ. Quest. 39. Art. 1. C.

The next thing considerable in the description of Schisme, is the rashnesse of the separation: though the cause of separating be just, yet the manner of it may be schismaticall, if done rashly or violently. Those who are joyned in communion with others, when they differ from those with whom they have communion, they are bound to examine, try, to make use of all meanes they can to satisfie their consciences in things they scruple: and if they cannot, yet before they breake off communion they are bound to seek by all means they can for a redresse of those things which after most serious examination appeare evill to them, they are bound to wait with much forbearance, and longsuffering. And at last if there be a necessity of departing, they must not rend away with violence, but shew themselves willing and ready in the spirit of love and meeknesse to open their cause, to shew their reasons to the Church why they cannot continue in

that

that communion with them they formerly had, and desire that they may peaceably and lovingly depart, seeing they cannot with peace of their conscience and love to their soules continue with them, and that they may joyne with some other Church, where they may enjoy peace and further edification.

Surely here is no Schisme, this is no rending away, here is no violence used, here is onely a loving and peaceable secession; notwithstanding this, were it not the pride, envy and frowardnesse of mens spirits, much love and peace might continue amongst Christians and Churches: True indeed, if men can beare no contradiction, no kinde of blame of their wayes, there must needs be trouble; but then those who doe contradict or blame, though they be in the wrong, yet if it be through weaknesse, and carryed with meeknesse, they are not so much the cause of the trouble, as those who cannot beare this weaknesse of their Brethren without frowardnesse and contention.

There are other names of division; the name of *Puritan*, what a divider hath it been? but that seeing it self ready to dye, divided it self into two, *Round head* and *Independent*; these are now the opprobrious, discriminating, scornfull names of division amongst us: For the first, there is so much folly and absurdity in it, that surely it will soone vanish of it selfe if you contemne it; it is too low and contemptible for a Pulpit, or a Pen to meddle with: But the other carries in the face of it an open defiance to all kind of government, a monstrous kind of liberty for men to live as they list, and to be accountable to none, whatsoever they hold or doe: Certainly such kinde of people as these, are not to be suffered; shall I say in any Christian society? no not in any humane society; if there be any such people as these, they are one of the most monstrous kinde of people that ever lived upon the face of the earth: How many runne away with the word, and cry out of men and their wayes under this name which they know not? How farre those who are for the Congregationable way, are from such an uncontroulable liberty, hath beene shewne, *Chap.* 7. *Pag.* 41. I shall adde this one thing, of all kinde of governments in the Church, that which hath this name fastened upon it is most oppositeto the name of any in that sense it is ordinarily taken, for there is no Church-

government that holds forth more meanes to reduce from error, or any miscarriage, then this doth; examine it with the Prelaticall or Presbyteriall Government, and you shall find it; for first, in the Prelaticall Government, if once the Prelates determine any case, you must there rest, there is no Church helpe for you, except you will say it is in a Convocation, where we know they ruled both in the choyce of members, and ordering all things as they list. In the Presbyteriall way, if so many associated Elders determine any case, it must in them receive the finall determination, you must rest in it, although the greater part of the Churches, and the greater number of Elders in a Kingdome should be of another minde; for if you rise to a National Assembly, there are not the twentieth part of Elders of the Kingdome in it: But those who men call Independents say, that if any thing be done by them that is offensive, not only those associated Elders, but all or any Elders or Churches whatsoever may require account, may in the name of Christ doe all in effect, for the reducing of them, that those associated Elders can doe, still remembring that Church-power in one or the other, goes no further then mens consciences; if men wil not conscientiously regard what is done to reduce them from evill, there is no help within the Church, but to appeale to CHRIST; as for the externall helpe by the Magistrate, that concernes not the controversie about Church-government, and yet for subjection to that Ordinance of God, the principles and profession of those you call Independents leave as much to the Magistrate, as the principle or profession of those who are Presbyteriall doe, if not more. *Tolle jam nomina crimen & nihil restat nisi crimine nomen*; Now take away the crime of the name, and there remaines nothing but the name of a crime.

CHAP.

CHAP. XXVI.

The seventh, eighth, ninth, tenth, eleventh, twelfth dividing Practises.

The seventh, whatsoever personall evill there is in any one who is in a differing way from others, is cast upon all that are in that way.

THis you know was the practice of former times, whatsoever evill any forward Professour was guilty of, that was cast upon all, they are all thus; Doe you not see what Hypocrites they are? whatsoever their shewes be, yet if they have opportunity they will be as vile as any men; enough may be found against the best of them all, if they were narrowly watched; this is their way, they are a company of dissemblers: Such kinde of imputations are carryed upon the miscarriage of any one, upon all, on purpose to enrage the people against them: We accounted this hard dealing heretofore, let us not now be guilty of such things our selves.

Some such practice it is like there was amongst the *Corinthians*, when that foule fact of the incestuous person brake forth, some of them were puffed up, so the Apostle chargeth them; it is a very strange charge that any should be puffed up upon such a thing as that; what was there in it to occasion puffing up? The Answer is this, It is cleare there were great divisions in *Corinth*, some sided one way, some onother; now one of them who was of such a side, fell into this foule and scandalous sinne, upon that the other side thought they had an advantage against the whole party, and this puffed them up; nay doe you not see what one of them hath done? you may by him see what kinde of men they are; this made the whole party low in their eyes, they cast the contempt of this one upon all that were associated with him in such a way differing from others: This could not but widen the divisions amongst them.

It is an evill advantage that men take, if they see some very erroneous many wayes, and obnoxious in their lives, yet if these agree but in some one thing with those whom themselves differ from; all the evils of these errours and loose lives must be cast upon such as they thus agree with, in that one thing though

their consciences cannot but tell them, that those Brethren who are in a differing way from them, doe abominate such errourrs and looseneſſe of life as much as themselves.

Vide Staniſlaum Reſchium in centur. Evang. ſect.

After God used *Luther* to bring light into *Germany*, there arose many Sects; Papists say, there were grown in the Church after *Luthers* time, in one hundred yeeres, two hundred and seventy Sects, whereas from Christs time to his, there cannot be reckoned above a hundred eighty one. Now this was the practice of the Papists, that they might cast an *odium* upon the Lutheran party, which they lookt upon as standing most in their light; whatsoever errours were held, or miscarriages of life appeared in any of these Sects, all was cast upon the Lutheran party, upon this ground, because the *Lutherans* and these sects agreed in this, that they were all against the Papacie.

There are many amongst us, who contend for severall wayes, *Anabaptists*, *Antinomians*, *Sociniani*, *Separatists*, those that are for the Congregationall way, *Seekers*, with many others, they all agree in this, that they are against the Prelacie; Doe you now thinke it were a just thing for the Prelates to gather together all the errours, opinions, and miscarriages in life, in all these sorts of men, and cast the ignominy and *odium* of all upon our Brethren, who contend for the Presbytery? if they should say, Look what vile opinions are held by those who are against Episcopacie, how scandalously many of them live, but they all concenter in this, they would have the Prelacie downe, they are enemies to Bishops: You would presently answer, What though they agree in this one thing? yet such as are for the Presbyterie, they are as much against the errours and disorders of those who joine with them in this one thing, as your selves are.

We read *Ier.* 29.26. *Shemajah* sent Letters to *Zephaniah* against *Ieremiah*; marke the Argument he useth why *Ieremiah* should be dealt severely withall. The Lord, sayes he to *Zephaniah*, hath made thee Priest instead of *Iehojadah*. Why, what then? where lyes the force of his Argument, that *Ieremiah* must therefore be punished? It lay here, *Iehojadah* had punished one *Matthan* an Idolatrous Priest; therefore, sayes *Shemajah*, you must doe as *Iehojadah* did; as if he should say, they are both in one way. This *Ieremiah* was a Priest, and so was *Matthan*; such kinde of men must be looked to, they are all alike.

Jer. 29. 1.

Matthan

Matthan was odious to the people, they all ſaid he was not to be ſuffered, and they being in ſome things alike, therefore all the evill which was found in *Matthan*, all the *odium* that was upon him, muſt be caſt upon *Jeremiah*. Certainly this is a very ſinfull, unjuſt, uncharitable practice of men, (eſpecially ſuch as profeſſe godlineſſe) againſt their brethren: it widens, heightens, and lengthens our diviſions very much.

The eighth dividing practice is an inordinate cleaving to ſome, ſo as denying due reſpect to others.

THis was the practice amongſt the Corinthians, which cauſed great diviſions amongſt them; ſome were of *Paul*, ſome of *Apollos*, ſome of *Cephas*. No queſtion a man may in his heart more reverence, and prize, and outwardly ſhew more reſpect to thoſe whom God makes the greateſt inſtruments of good (*cæteris paribus*) then to others. *David* ſhewed more reſpect to *Nathan* then to *Gad*; *Nathan* was by farre more intimate with him: The intimacy was ſuch between them, that *Nathan* thought it a very ſtrange thing that *David* ſhould doe any thing about the diſpoſing of his Crowne, and not make him acquainted with it. So *Valentinean* the Emperour upon this ground honoured *Ambroſe* above any of the Biſhops in his time. Such men as God is not pleaſed to make ſo inſtrumentall for good as others, ſhould not envy this; let them be willing that thoſe ſhould be honoured whom God honours: but yet people ſhould take heed that they give not ſo much honour to one, that they deny due reſpect to others; and Miniſters and others in publike place ſhould not entertaine, much leſſe ſeeke for, or rejoyce in any honour or reſpect given to them, which they ſee detracts from that eſteeme and countenance that is due to others.

Ethnici Philoſophi hoc ambierunt, ut diſcipulos quos haberent ſuo cognomine à reliquis diſtinguerent, ut aliqui Platonici, aliqui Pythagorici, alii Epicurei vocarentur.

Peter Martyr upon that place, 1 *Cor.* 3. 4, 5. obſerves, that Heathen Philoſophers were ambitious that their Diſciples ſhould receive denomination from them: hence ſome were called *Platonici*, others *Pythagorici*, others *Epicurei*, but this ſhould be abominated amongſt Chriſtians. *Lactantius* hath a notable ſpeech againſt this, *Thoſe* (ſayes he) *ceaſe to be Chriſtians, who take upon them the names of men, and are not called by the name of Chriſt.*

Chriſtiani eſſe deſierunt, qui Chriſti nomine omiſſo, humana & externa vocabula induerunt. Lactan. lib. 4 c 30.

Attamen Socrates visus est modestior cæteris, quod se non faceret authorem doctrinæ quam docebat ut qui diceret se similem obstetricis quæ parientibus opem ferret ita is existimavit suis interrogationibus, juvenibus adesse ut scientiæ quæ habuissent in animo, in lucem exire faceret.

Peter Martyr upon the fore-named place, sayes of *Socrates*, that he was more modest then the rest, he refused to be accounted the author of that learning he taught others, but said of himselfe, that he was but a Mid-wife to be helpfull to the bringing forth of that, which was in the minds of men before.

The weakness and folly of people in their inordinate giving or denying respects, is often caused, but more ordinarily fomented and encreased by the pride and vanity of teachers, in seeking for, or at least in a pleasing embracing such inordinate repects given to them, whereby others suffer much; siding of parties is made, and more hurt comes to the publike, then their honours are worth a thousand times over. This evill many times comes of it, that reason and truth from one man is little regarded, and error and weakness from another man is greedily embraced, and stiffly maintained; whereas it should be with Reason and Truth, as it is with money, one mans money in a market is as good as anothers, so should one mans reason and truth spoken by him be as good as anothers.

The ninth dividing practice. Because men cannot joyne in all things with others, they will joyne in nothing.

SOme men are of such dividing dispositions, that if they be offended with a man in any one thing, in hearing, or otherwise, they will goe away in a tetchy moode, resolving never to heare him more. You think you have liberty in any froward mood to cast off that meanes of good which God offers to you, to refuse to partake of such mens gifts and graces as you please; It may be your stomack is so high and great on a sudden, or your spirit is falne into such a sullen humour, as you will not so much as go or send to him, to see if upon a serious and quiet examination of things, you may not have satisfaction in what for the present offends you. No, mens spirits are carryed on with present rash heady resolutions. I believe there was never such a kinde of spirit prevailing amongst such as professe godlinesse, since Christian Religion was in the world; never did so many withdraw from hearing even those by whom they acknowledge God hath

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ſpoken to their hearts and that before they have gone to them, to impart what it is that ſcruples them, to try whether they may not get ſome ſatisfaction. Certainly if you have no neede of the Word, the Word hath no neede of you. You may eaſily expreſs your diſcontents one to another; you may eaſily ſay you are reſolved you will never heare ſuch an one any more, but you cannot ſo eaſily anſwer this to Jeſus Chriſt. When your weaknesſes, the prevailing of your diſtempers ſhall grave upon your conſcienſes, this will be a great aggravation of the evill of them, You neglected in a humorous way, and ſelfe-willed reſolution, thoſe means that might have done your ſoule good, even ſuch as many hundred, if not thouſands of ſoules bleſſe God for all the dayes of their lives, yea are now bleſſing God in heaven for. Heretofore you would have been glad of that, which now you ſleight and reject; this is not from more light or ſtrength that you have now which you had not then, but from more vanity, pride, and wantonneſſe.

Others deny hearing, not from ſuch a diſtempered ſpirit, but out of tenderneſſe, becauſe they think the Miniſter is no true Miniſter of Chriſt, becauſe he had no true call, becauſe he was ordained by the Prelats, &c. I confeſſe though for mine own part I never yet doubted of the lawfulneſſe of the call of many of the Miniſters of the pariſhionall congregations in *England*, though they had ſomething ſuperadded, which was ſinfull, yet it did not nullifie what call they had by the Church, that communion of Saints, amongſt whom they exerciſed their Miniſtery, yet I doe not thinke it the ſhorteſt way to convince thoſe which refuſe to heare, to ſtand to prove to them the lawfulneſſe of the call of thoſe Miniſters whom they refuſe to heare, but rather to make it out to them, that though their call be not right to the Miniſtery, yet they have not ſufficient ground of withdrawing from hearing them. For they hold it is lawfull for a man to preach the Word as a gifted man, and that theſe men from whom they withdraw are gifted and faithfull, and preach excellent truths they deny not.

But they will ſay, If they did this as gifted men, it were another matter, but they preach by vertue of their call.

The anſwer to that is, if they be acted by that principle, and therein miſtake, this is their perſonall ſinne, not the ſin of thoſe who

who joyne with them in a good thing, which they doe upon an ill ground. When I joyne with a man in an action, I am to look to the action, and to the principle that I goe upon, but let him with whom I joyne look to the principle that he goes upon.

Your hearing a man doth no way juſtifie his call to the office of the Miniſtery.

If a man doth a thing that he may doe by vertue of two relations or either of them, it may be he thinks he ſtands in one of thoſe relations which indeed he doth not, yet he doth the action by vertue of it in his owne thoughts, in this he ſinnes; but there is another relation wherein he ſtands, that is enough to warrant the action that he doth to be lawfull. Now though he doth not intend the acting by this relation, the action may be ſinne to him, but not at all ſinne to thoſe who joyne with him in it. If he will goe upon a falſe ground, when he may goe upon a true, let him looke to it. I will joyne with him in that action as warranted for him to doe by vertue of his ſecond relation, which it may be he will not owne himſelfe.

Take an inſtance in ſome other thing, and the caſe perhaps will be more cleare.

Giving almes is a worke that a man may doe either by vertue of Church office, as a Deacon, or as a Chriſtian whom God hath bleſſed in his eſtate, or betruſted with the diſtribution of what others betruſt him with. Now ſuppoſe a man is in the place of a Deacon, he thinks himſelf to be in that office by a right call into it, and he gives out the almes of his Church by vertue of his call; but I am perſwaded his call to that office is not right, he is not a true Deacon; yet if I be in want, I knowing that both he & thoſe who have given him money to diſpoſe, may and ought to diſtribute to thoſe that are in need, by vertue of another relation, as men, as Chriſtians, enabled by God, ſurely then I may receive almes from him lawfully, though his principle by which he gives them me is ſinne to him. I may communicate with him in this thing, though he acts by vertue of that office that he had no true call unto; why may I not as well communicate with a man in his gifts, though he acts thus ſinfully himſelfe?

This conſideration will anſwer all thoſe objections againſt hearing men, that they ſay are not baptized; grant they are not,

and

and ſo you thinke they cannot be Miniſters; yet they are men gifted by God, and thereby enabled to diſpence many truths of God to your ſoule.

The tenth dividing Practice, Faſtning upon thoſe who are in any errour, all thoſe falſe things and dangerous conſequences, that by ſtrength of reaſon and ſubtilty may be drawne from that errour.

THis imbitters the ſpirits of men one againſt another; it is true, grant one falſe thing, and a thouſand may follow, but I muſt not judge of a man that holds that one falſe opinion, as if he had the malignity of thoſe thouſand evill things in his ſpirit. I finde our Divines who have been of peaceable ſpirits, have condemned very much this faſtening of dangerous conſequences of mens opinions, upon thoſe who hold the opinions, and yet whoſe hearts are as much againſt ſuch conſequences, as poſſibly may be deduced from them, as any: In their giving rules for peace, they adviſe to take heed of this, as a thing which makes Brethren, who are different in their opinions, unlikely ever to become one. *Davenant* ſayes, *It is abhorrent to charity and right reaſon, that any becauſe of conſequences from what he holds, neither underſtood nor granted by him, ſhould be thought to deny or reject a fundamentall Article, which he firmly believes, expreſly aſſerts, and if he were called to it, would ſeale the truth of it with his bloud: Truer, and more gentle,* ſayes he, *is the judgment of that great and peace-making Divine,* Bucer, who ſayes, *It is our part not to look at what may follow from an opinion, but at what followes in the conſciences of thoſe who hold it.*

Abhorret à charitate, imo à recta ratione, ut quis propter conſequutias, nec intellectas, nec à ſe concepſas putetur fundamentalem articulum negaſſe aut rejeciſſe quem firmiter credit, explicite aſſerit, & ſi opus ſit veritatem ejuſdem vel ſanguine ſuo obſignaret: verior & benignior eſt illa Magni & pacifici Theologi Buceri ſententia, noſtrum eſt non quid ex quovis ſequatur dogmate ſed quid in illorum ſequatur conſcientia ſpectare. Daven. ſententia de pace inter Evangelicos procuranda, pag 65.

The eleventh dividing Practice, To commend and countenance what we care not for, in oppoſition to what we diſlike.

WHen ſuch as profeſſe godlineſſe ſhall make much of wicked men, ſhall commend them, joyne with them, embrace them; yea, be well pleaſed with the bitterneſſe, boiſterouſneſſe, boldneſſe of their daring ſpirits, becauſe there may be uſe made of them againſt thoſe men and wayes they differ from, this is an evill which brings guilt upon themſelves, and makes the diviſion between them and their Brethren very great: If your hearts be right, and your cauſe be good, you need not make uſe of any thing that is evill, to comfort your hearts, or to maintaine your cauſe: The Lord will not be beholding to the evill, the bitterneſſe of mens ſpirits, for the furtherance of his cauſe; and why ſhould you? God will not take the wicked by the hand, neither ſhouldeſt thou: Are not your ſpirits ſtrengthned againſt your adverſaries, when you ſee them calling in Papiſts, and all manner of the refuſe of men wicked and treacherous: Can you thinke that theſe are the moſt likely to maintaine the Proteſtant Religion, and the liberty of the Subject? Why doe you ſeek to ſtrengthen your ſelves by ſtirring up vile men to joyne with you, ſuch as heretofore your hearts were oppoſite to? How comes it to paſſe, you can cloſe ſo lovingly now? You can ſmile one upon another, and ſhake hands together: How comes it to paſſe, you doe rejoyce the hearts of evill men; they encourage you, and you encourage them? Thoſe unſavoury bitter expreſſions that come from them, you can ſmile at, and be well pleaſed with, becauſe they are againſt ſuch as differ from you; blow up that ſparkle of ingenuity that heretofore hath been in you; lay your hands upon your hearts, bethinke your ſelves, is it the Spirit of Jeſus Chriſt, that acts us in ſuch a way wherein we are? Surely, this is not the way of peace, but of diviſion and confuſion.

The last dividing Practice, The Practice of Revenge.

WHen any provoke you, you say you will be even with him, there is a way whereby you may be, not even with him, but above him; that is, forgive him.

Practising revenge is the way to continue divisions to the end of the world; such offend me, therefore I will offend them; and therefore they offend me againe, mee againe, and I them, and so it may run *in infinitum*; they deny mee a kindnesse, therefore I will deny them, and therefore they will deny mee; so these unkindnesses run on endlesly; divisions will have a line of succession, where will it, where can it stop, if this be the way of men?

Paulus Fagius in his Notes upon *Leviticus*, *cap.* 19. *v.* 18. sayes, If *Reuben* should say to *Simeon*, Lend me thy Axe, and he should answer, I will not; the next day *Simeon* hath need of an Axe, and he comes to *Reuben*, and sayes, I pray lend me your Axe, and *Reuben* answers, No, you would not lend me yours yesterday; the Jewes accounted this to be Revenge: There is much more malignity in our revengefull practices one upon another then this.

Hæc est ultio, cum Reuben dicit ad Simeonem, Da mihi accomodatam securim tuam, respondet, Non accommodabo, in posterum Simeon dicit, Da accommodatam securim tuam, & respondet Reuben, Nequaquam; siquidem tu mihi non accomodasti.

Basil invelghing against requiting evill for evill, in his tenth Sermon, speakes thus to a revengefull heart; Doe not make your Adversary your Master, doe not imitate him whom you hate; be not you his looking-glasse, to present his forme and fashion in your selfe.

Μὴ διδασκάλῳ χρήσῃ τῷ ἐχθρῷ μηδὲ ὃ μισεῖς, τοῦτο ζηλήσῃς, μηδὲ γένῃ ὥσπερ κάτοπτρον τοῦ ὀργίλου τὴν ἐκείνου μορφὴν ἐν σεαυτῷ δείκνυς. *Basil. Hom.* 10. *De ira.*

Revenge God challengeth to himselfe as his, presume not to encroach upon Gods proprietie, to get up into Gods seate, and doe his worke, thou hast enough to doe of thine owne. And it is very observable, how God stands upon his challenge of revenge as his owne; as that which he by no meanes will suffer others to meddle with: in those Scriptures where this is mentioned, the challenge is doubled, yea, sometimes trebled, as *Psal.* 94. 1. *O Lord God to whom vengeance belongeth, O God to whom vengeance belongeth:* So *Nahum.* 1. 2. *The Lord revengeth,*

the Lord revengeth, the Lord will take vengeance on his Adverſaries; Heb. 10.30. *Vengeance belongeth to me, I will recompence ſaith the Lord*; and againe, *the Lord will judge his people*: You muſt not think revenge to be ſo light a matter.

Plutarch. vita Phocion. How unbeſeeming are revengefull practices to Chriſtian profeſſion! Many of the Heathens were above ſuch things. *Plutarch* reports of *Phocion*, That when he had done notable ſervice for the *Athenians*, yet was put to death by them; but being asked a little before his death whether he had any thing to ſay to his ſonne; Yes, ſayes he, that I have, I require of thee my ſonne, that thou never wiſheſt ill to the *Athenians* for this they doe to me.

How farre are moſt of us from this? we can hardly paſſe by an ill looke without revenge; but if we conceive our ſelves to be wronged in words or actions, then revenge riſes high, ſuch things muſt not be born.

A Gentleman of very good credit, who lived at Court many yeeres, told me that himſelfe once heard a great man in this Kingdome ſay, He never forgave man in his life: and I am moved the rather to beleeve it to be ſo, becauſe I have been told by ſome other Gentlemen, that the ſame man would when he was walking alone, ſpeake to himſelfe, and clap his hand upon his breaſt, and ſweare by the Name of God, that *he would be revenged, hee would be revenged*; and that ſhe who lay in his boſome, was wont to ſit alone, and ſing to her ſelfe, *Revenge, Revenge, O how ſweet is Revenge,!* If they get power into their owne hands, and are ſo uxorious, as they muſt needs give way to have things managed according to the will of their revengefull wives: what peace, what ſecurity is there like to be? Sir *Walter Rawleigh* in his Hiſtory of the World, tells of the ſad caſe of the *Lacedemonians*, when *Nabis* having power in his hands, having a wife, *Apega*, a woman full of cruelty and revenge, her husband delighting in her, cauſed her Image to be made, lively repreſenting her, and apparelled with coſtly garments; but indeed, it was an Engin to torment men withall; he made uſe of it thus, when he could not have his will upon men by his owne perſwaſions, he tooke them by the hand, telling them, that perhaps his wife *Apega*, who ſate by in a chaire could perſwade more effectually, ſo he led them to the Image, that

Rawleigh Hiſt. l.5.c.4 ſect.10.

that roſe up and opened the armes, as it were for embracement, thoſe armes were full of ſharpe iron nayles, the like whereof were alſo ſticking in the breſts, though hidden with her clothes, and herewith ſhe griped theſe men to death: At which *Nabis* ſtanding by, laughed to ſee the cruell death of theſe miſerable men. The Lord deliver us from revengefull ſpirits.

CHAP. XXVII.

The evill of Diviſions, They hinder much good.

Euſeb l 3. de vita Conſtantin.

EVſebius reports of *Conſtantine*, That he was more troubled with the diſſentions of the Church, then with all the warres in his dominions, that he took them ſo to heart, that he could not ſleep quietly for them; yea, although he had a ſpirit full of heroick valour, yet the diſſentions of the Church were ſuch evils to him, as to cauſe him to cry and ſob: Thus he writes in an Epiſtle to *Alexander* and *Arius*, *Let me enjoy the dayes in peace, and the nights without moleſtation, that the pleaſure which ariſeth out of the pure light of concord and quiet life, may henceforth inviolably be conſerved; if it otherwiſe happen, it behoveth us to ſob and ſigh, and to ſhed many a ſalt teare.*

Euſeb l 2. de vit. Conſt.

What heart that hath any tenderneſſe in it, bleeds not in the ſenſe of thoſe ſore & dreadful heart-diviſions there are amongſt us! The evill there is in them, is beyond what tongue or pen can expreſſe: Take a view of it under theſe three Heads.

1. The good they hinder.
2. The ſinne they cauſe.
3. The miſery they bring.

First, the quiet, comfort, ſweetneſſe of our ſpirits is hindered by diviſions: They put the ſpirit out of tune; men who heretofore have had ſweet ſpirits full of ingenuity, ſince they have intereſſed themſelves in theſe Diviſions, have loſt their ſweetneſſe, their ingenuity is gone. When the Bee ſtings, ſhe leaves her ſting behinde her, and never gathers Honey more; men by ſtinging one another, doe not loſe their ſtings, but they loſe their honey, they are never like to have that ſweetneſſe in their hearts, that heretofore they had.

Shall I loſe my ſweetneſſe, ſayes the Fig-tree, and goe to be promoted over the trees? Why doeſt thou not reaſon thus with thy ſpirit? Shall I loſe my ſweetneſſe in contending, to get my will to be above others? God forbid. There was a time that both my my ſelfe and others found much ſweetneſſe in the temper of ſpirit; there was nothing but peaceableneſſe, quiet, calmneſſe, contentedneſſe in it, and how comfortable was ſuch a temper of ſpirit! me thought when my ſpirit was in that ſweet frame, all things were ſweet to me; but ſince I have been intereſted in quarrels and contentions, it hath beene farre otherwiſe with me. *Prov.* 15.4. Perverſneſſe in the tongue cauſes a breach in the ſpirit. Contentions cauſe much perverſneſſe in mens tongues, and this cauſes a breach in their ſpirits. Your contending coſts you deare: though it were in nothing elſe, yet the loſſe of this ſweetneſſe of ſpirit makes it very coſtly to you. All the wrong that you ſhould have put up if you had not contended, had not been ſo great an evil to you, as this one thing is. There is nothing more contrary to ingenuity then quarrelſomneſſe. It is reported of *Melanchthon*, that when he was to dye he had this ſpeech, and *Strigelius* at his death had the ſame: *I deſire to depart this life for two cauſes: Firſt, that I may enjoy the deſired ſight of the Sonne of God, and the Church in heaven. Secondly, that I may be delivered from the fierce and implacable hatred of Divines.* There was much diſputing, contending, quarrelling in thoſe times, which was ſo tedious to the ſpirits of theſe good men, as it made them the willinger to dye, that they might be where their ſouls ſhould be at reſt. That Saint of God old M. *Dod*, never loved to meddle with controverſies; he gave that reaſon, He found his heart the worſe when he did. Men ſeldome come away from hot diſputes, or any other contentions, but their ſpirits are altered for the worſe. They finde it ſo, and others finde it in them. If a man has beene abroad, and met with company with whom he hath been contending, his wife, children, ſervants, finde that he comes not home with the ſame ſpirit that he went out with.

Cupio ex hac vita migrare propter duas cauſas: ut ſum deſiderato conſpectu Filii Dei, & cœleſtis Eccleſiæ. Deinde ut liberer ab immanibus & implacabilibus odiis Theologorum. Melchior Adam in vita Strigelii.

2. Secondly, they hinder the freedome of a mans ſpirit, which a wiſe man ſets a high price upon: the ſtrength of many mens ſpirits is ſpent in contentions, they have no command of them to any thing elſe. When a man is once engaged in a conteſt, he knows not how to get off; Contention is a great ſnare to a man,

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he wishes he had never medled with it, he is weary of it, but knowes not how to come off fairely. I have read of *Francis* the first, King of *France*, consulting with his Captaines how to lead his Army over the Alpes, into *Italy*, whether this way or that way; *Amarill* his Foole sprung out of a corner where he sate unseene, and bad them rather take care which way they should bring their Army out of *Italy* back again. It is easie for one to interest himselfe in quarrels, but the difficulty is to be disengaged from them when you are in.

Thirdly, they hinder the good of the body; many men contending with their Brethren are so full of stomach, that they have no stomach, they hinder their sleep; men lye tossing up & downe a great part of the night, sometimes whole nights, musing, plodding and contriving, how they may make their party good, what advantages they may get of those they contend with. Have the thoughts about the breach sinne hath made betweenGod and thy soul,broke thy sleep so much as the thoughts of breaches between thee and thy neighbours and brethren? We reade of *Moses*, *Deut*. 34.7. that he was an hundred and twenty yeeres old when he died, his eye was not dimme, nor his naturall force abated. Some give this to be one reason of such a wonderfull preservation of his health and strength, the meeknesse of his spirit: God witnesses of him, *Numb*. 12. 3. That he was the meekest man upon the face of the earth. That good old man Mr. *Dod* came very neere to *Moses* in the one and in the other. 3.

Fourthly, they hinder mens judgements:if the water be muddie, we cannot see what lies at the bottome. These dissentions disturb the *medium* of our sight: you cannot weigh gold in the middest of blustring windes: you cannot consider and give a judgement upon truth,except the heart be calme. *Gregory Nazianzen* hath this similitude: As the earth, sayes he, is fixed to men whose braines and eyes are sound, but to those who have a *vertigo* in their heads it seems to turne round: so we are deceived in our apprehensions of things, we have not the same judgment of things when we love, and when we doe not love.

Ὥσπερ ἡ αὐτὴ γῆ ἕστηκε τοῖς ἐῤῥωμένοις κίνειται δὲ τοῖς ἰλιγγιῶσι καὶ περιτρεπομένοις οὕτω καὶ ἡμεῖς ῥᾳδίως ἐξαπατώμεθα διὰ τὴν ἔχθραν καὶ περὶ τῶν αὐτῶν οὐ τὰ αὐτὰ φίλοι τε ὄντες καὶ μὴ, γινώσκομεν. Greg. Naz. orat. 14.

Fiftly, they hinder the sweetnesse of Christian converse and communion: you know your communion with the Saints was wont to be farre more sweet then now it is: ye were wont to have your hearts spring at the sight of one another: *Ipse aspectus* 5.

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boni viri delectat, ſayes *Seneca*, The very ſight of a good man delights, the ſight of a godly man was wont to delight us otherwiſe then now it does: you look one upon another now ſowrely, with lowring countenance, and withdraw from one another; your comforts were wont to be double, treble, ſeven fold, an hundred fold, according to that ſociety of Saints you converſed withall; one godly man accounted it the joy of his heart, that he had any thing that he could communicate to another godly man, and the other had the like joy that he had any thing to communicate to him; thus comforts were multiplyed; but now your comforts are ſingle, Oh the ſweetneſſe, the ſutableneſſe there was wont to be in the ſpirits of Chriſtians! Shall I ſay ſutableneſſe? it was a bleſſed oneneſſe of heart: they did as it were exchange ſoules one with another every day; their ſoules did cloſe claſpe one with, and cleave one to another. Oh how did they love to open their hearts one to another! what delight was there in pouring forth their ſpirits one into another! What cheerfulneſſe was there wont to be in their meeting! they eate their bread together with ſingleneſſe of heart and joy, praiſing the Lord. There were no ſuch merry meetings in the world, as the meetings of the Saints were wont to be: They parted one from another with their ſoules bound up one in another; their hearts warmed, enlarged, reſolved, ſtrengthened in Gods waies. But now they cannot meet together but they fall a jarring, contending one with another, and part with ſpirits eſtranged from, ſowred, and imbittered one againſt another: their hearts weakned, and more unſetled in the things of God then before. Heretofore when they were abſent one from another, yet the remembrance one of another was joyfull; but theſe dayes ſeeme to be gone. Where is there that opening of ſecrets one to another as formerly? every one is afraid of another. What ſweet viſits were there wont to be? what bearing one anothers burdens? what heart-encouraging Letters? It was with the Saints as in *Tertullians* time, Chriſtians called *Brethren*, and *were ready* to dye for one another: but now they are burdens to one anothers ſpirits, they bring evils one upon another. Thoſe who heretofore were forward Profeſſors, whoſe ſociety was onely amongſt the Saints, now they can ſuit well enough with thoſe who are carnal, they cloſe with them, their converſe is moſt amongſt them.

Appellant ſe fratres, & mori volunt pro ſe invicem. Tertul.

Oh

Oh Lord, what fire is it that is kindled amongſt us! The nature of fire is, *Congregare homogenea, & ſegregare heterogenea*, to gather things of a like nature together, and ſeparate things of a different: but our fire does quite contrary, it ſeparates things that are Homogeneall, and joyns things Heterogeneall. Surely this is no other then the fire of hell.

Sixthly, they hinder our time. Abundance of time is ſpent about our diviſions, which we are not able to give account to God for. When men are engaged in contentions, they will follow them night and day, whatſoever buſineſs be neglected, to be ſure that muſt not: yea the choice of our time that was wont to be ſpent in meditation, reading, prayer, is now ſpent in contending and wrangling. Thoſe retired times that we were wont to converſe with God in, are now ſpent in the workings of our thoughts about our diviſions; and when we come abroad then a great part of our time is taken up in going firſt to this body, and then to the other, to help forward and foment matter of diviſion. Of all the time of a mans life, that time that is ſpent in lawing and quarrelling is the worſt, and happy it were for many that it might not be reckoned amongſt the days, weeks, or moneths of their lives. 6.

Seventhly, they hinder our prayers. *If two or three agree together touching any thing they ſhall aske, it ſhall be done for them by my Father*, ſayes Chriſt, *Mat.*18. 18. 1 *Tim.* 2. 8. *I will that men pray, lifting up their hands without wrath.* When *Daniel* was in a ſtrait, he goes to his companions, and deſires them to lift up prayers to God for him, *Dan.* 2. 17. There was a a ſweet agreement between them. Hence their ſtock and trade in prayer went in common, but diviſions do exceedingly hinder prayer, either one with another, or one for another. 1 *Pet.*3. 7. the Apoſtle giving rules for a peaceable loving life between man & wife, the woman muſt be meek, and the man live with his wife as a man of knowledge; and they muſt walk together as the heires of life. Why ſo? *That your prayers may not bee hindred.* Private contentions in families are great hindrances of family-prayers: So our publick diviſions and contentions are the great hindrances of the prayers of Chriſtians in a more publick way. How were they wont to pour forth their hearts in prayer together? then their hearts cloſed, but now it is other- 7.

wise. Men do not walk now together as the heirs of life, therefore their prayers are hindred. God accepts not of our gift, if we offer it when our hearts are at a distance from our brethren. When breaches continue, and we are not reconciled, you know Christ requires us to leave our gift at the Altar till reconciliation be made. It is the Spirit of God in the Saints that is the spirit of prayer: now Gods Spirit is a Dove-like, meek, quiet, and peaceable spirit.

8. Eighthly, they hinder the use of our gifts: When Vessels are sowred with vinegar, they spoil liquor that is poured into them, they make it good for nothing: Many men have excellent gifts, but they are in such sowre vinegar spirits, that they are of little or no use in Church and Common-wealth.

1. In these times of division, many men exercise their gifts and parts in little or nothing else but in matters of division; do you think that God hath given you such parts for no other end but this?

2. They have no hearts to impart to their Brethren their gifts in counselling, admonishing, strengthning, comforting: No, their hearts are estranged from them, they care not to have any thing to do with them: but do you think, that you are so far your own men, that you may keep in, or imploy your talents as you please? Are you not the Stewards of Christ, are they not given to you for the edification of your Brethren, as well as for good to your selves? Can this satisfie your consciences? such a one differs from you, he hath angred you, therefore though you have opportunity of being useful to him, yet you refuse it, as if it were at your liberty to lay out your abilities for good, or not, Certainly, this is not according to the mind of Christ. 1 *Cor.* 12.7. *The manifestation of the spirit is given to every man to profit withall.*

3. If you do make use of your gifts for the good of others, yet dissentions between you will hinder the profit of them, you are not like to do any good by them, except they be carryed on by the oyl of love, they wil not soak into mens hearts. When did you ever know a wrangling contentious Minister (though his gifts were never so excellent) do good amongst his people? And what comfort can a man have of his life, if he be laid aside by God as a useless man?

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4. These divisions cause men to make the gifts of others useless to themselves, whereas God puts opportunity into mens hands, to get much good by those excellent gifts their Brethren have, yet if there be any difference between them, either they will not acknowledge the gifts of GOD in them, or otherwise they have no mind to receive from them that good they might have, because their hearts are not with them.

Ninthly, they hinder our graces; how little of God and Christ, little spiritualness appears in Professours of Religion since these rents and divisions have been amongst us, in comparison of what in former times hath appeared. As the members of the body (*saies Augustine*) are not quickned, except they be joyned, so even the members of Christ do not receive of the quickning vertue of Christ, except they be joyned: Here is the reason of the deadness, coldness, emptiness, barrenness, vanity of your spirits, you are not joyned: O where are the heavenly Christians that were wont to be, those humble, those holy gracious soules, who lived by faith, who were able to deny themselves, their whole lives were nothing else but a continuall exercise of self-denyall, who were not onely patient, but joyfull under afflictions? Where are those watchfull Christians who walked close with God, who enjoyed such spirituall communion with him, as made their faces shine in their holy heavenly conversations? Where are those tender, broken-hearted Christians that were wont to be, who lived upon the Word, to whom the Word was more sweet then honey and the honey comb? Now there is another kind of face of Professours of Religion, as if there were godliness in these dayes, not of the same kind with that which was formerly. If our fore-fathers, who were the most holy and gracious, should rise againe, they would not own those for Professours of Religion who now make a great noyse, keep a great stirr about Religion, as if they had got up higher then their fore-fathers had, and yet are loose, vain, frothy, false in their way. Certainly, those holy, gracious Saints, whom these new Professours sleight, were they alive, they would abominate them, as the great disgrace of, and dishonour to Jesus Christ and his Saints. 9.

Take but away their disputes, and for any else, how empty

and dry are they? If they ever had any grace, it is under a deal of rubbish, we cannot see it; and can these men be any other but an empty vine, seeing their hearts are so divided? The graces that they seemed to have had, are quite blasted; and if there were any in truth, they are exceedingly weakned; Vinegar will dissolve Pearls. *Pliny* tells of *Cleopatra* Queen of *Egypt*, that in her wanton bravery, at a Supper she made for *Marcus Antonius*, she dissolv'd a Pearl in Vinegar, and drank it off, and prepared another, both which were valued worth neer five thousand pounds: Oh the many precious Pearls worth thousands of gold and silver, that are dissolv'd by the Vinegar sowrenes of mens spirits in these sharp dissentions that are amongst us!

Plin. Nat. hist. l. 9 c. 35.

10. Our Divisions hinder the breaking forth of the lustre, the shine of Religion in the beauty and glory of it.

The fire of our contentions raises such a smoak, that it all besmothers us, it takes away our comlines, it makes us look black, no amiableness appears in the wayes of Religion to convince men of the excellency of them. Scratch'd faces, rent and torn garments we account a shame to us; distracted, divided spirits, rending and tearing one another, and from one another in our divided wayes, O how uncomely doth it render us, and that profession of Religion that we take upon us! The Turks were wont to wonder much at our English men for pinking and cutting their clothes, counting them little better then mad men, for making holes in whole cloth, which time of it self would tear too soon: the cuts, rents, slashes that are in our spirit in our divisions at this day are much more uncomely, and may justly render us foolish and mad in the eyes of all that do behold us.

Bidulph in his travell to Jerusalem. p. 98.

11. Our Divisions hinder our strength; If you untwist a Cable, how weak is it in the severall parts of it? a threefold cord is not easily broken, but a single one is: Divide a strong current into severall rivelets, and how shallow and weak will the course of the water be? That act that *Plutarch* reports to the King of *Scythia*, *Scilurus*, toward his Sons hath been very famous, to set out how divisions weaken whersoever they are; he sayes he had eighty Sons, and when he was near death, he caused a bundle of Arrows to be brought and given them one by one, bid-

bidding each of them to break it; they all answered, it was impossible for any man to do it; then he causes the Arrows to be taken out one by one, and bade one of his Sons break them, this any of them could easily do; upon this he speaks to his Sonnes thus, If ye agree together, ye shall abide strong and unconquerable; but if ye divide your selves, contending one with another, ye will be weak and easily overcome.

Plutarch. in Regum & Imperat. apoth. Stob. Serm 82.

They hinder our doing good in publick; that which concerns many, must be done by many: But how can two, much less many, walk together, if they be not agreed? that which one does, the other seeks to undo: Now although God can turn whatsoever is contrary to his work, to the furtherance of it, yet man cannot do so. When God would hinder the work of building *Babel*, he comes down and confounds their tongues, so as they could not joyn together in it: Thus when the Devill would hinder the work of *Jerusalem*, he knows no way more likely then by dividing the hearts of those who are employed, if he can possibly, that thereby he might bring confusion. 12.

They hinder our own ends; none are more crossed in their ends and designes, then contentious people; we have not the mutuall benfits of one anothers Estates, Houses, the many ways of accommodation and help for one another, as heretofore we were wont to have; now every man shifts for himselfe; scarce any man who knew what the heartiness of friendship meant, enjoyes those outward accommodations as he was wont. 13.

They hinder the blessing of God, *Psalm.* 133. The Psalmist commending the love of Brethren concludes, *There the Lord commanded the blessing, even life for evermore.* There! that is, where the love of Brethren is, there is a blessing, a blessing commanded by God; it comes with power, and this no less then life, and this life for evermore. God dwels in *Salem*, sayes *Luther*, not in *Babylon*; where there is peace, not where there is confusion. 14.

Lastly, yea they hinder all good. They are like the Torrid Zone, nothing can prosper under it. When the Dog-star rises no plants thrive as at other times. When a fire is kindled in a 15.

Town, the bels ring backward. When fires of contention are kindled in places, all things go awke. There is little joy in any thing.

Thus you see how great evill there is in our divisions in respect of what good we lose by them: now then consider whether it be possible that any gain we can get by them can recompense this loss; can any thing got by them quit the cost? But if it could be supposed our loss may be recompensed, yet I am sure nothing can countervail the evill there is in them, in respect of the sinfulness of them. That is the next head.

Chap. XXVIII.

The sinfulnesse of our Divisions.

THough there be sin in many things mentioned, yet we considered them in reference to our good that was hindred: but now let us consider what venome of sin there is in them.

The number 2. hath been accounted accursed, because it was the first that departed from unity. The departure from that unity God would have, is a very cursed thing, for it hath much sin in it. That which S. *Aug.* sayes of originall sin, we may well apply to our divisions, They are sin, the punishment of sin, the cause of sin, nothing but a heap of sin.

Peccatum, pœna peccati, causa peccati.

1. First, they are against the solemn charge and command of God, and of Jesus Christ. 1 *John* 3. 23. *This is his commandement, that we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandement.* It is not an arbitrary thing that we should love one another, but it is the command of God, and a great command joyned to that of beleeving in his Son Jesus Christ. The one is as truly necessary to salvation as the other. Let men talk of faith, of believing on the Son of God, of trusting to free grace in Christ, yet if they have dividing, contending spirits, no love, no sweetness, no grace of union with the Saints, their faith is a dead faith. And because God stands much upon this to have his people live together in love, at the beginning of the verse he sayes, *it is his commandement*; at the end of the verse he sayes, *he gave us commandement*;

dement). And it is alſo obſervable, that he ſayes of the commandement of love, that he *gave us that commandement*. It is a gift, for it is a ſweet commandement. We ſhould not onely ſubmit to it, as being bound by the anthority of it: but we ſhould open our hearts to it, and embrace it joyfully as a gift from God. The commandement of love God gives us as a gift from his love. The excellency of theſe commandements are further amplified, *ver.* 24. *And he that keepeth his commandements dwelleth in him, and he in him.* I do not thinke that you can finde in all the Scripture any command of God in one ver. and a piece of another ſo inculcated and commended. Again, *chap.* 4. 21. *This commandement have we from him, that he who loveth God loves his brother alſo.* If you think you have any command to love God, or to believe in Jeſus Chriſt, know the ſame authority layes a command upon you, to love your brother alſo. *Joh.* 15.12. *This is my commandement, that ye love one another as I have loved you.* And *ver.* 17. *Theſe things I command you, that ye love one another.* Chriſt you ſee likewiſe makes a great matter of the Saints loving one another. Surely the ſinne then muſt needs be great that breaks ſuch a great commandement as this, upon which God the Father and Jeſus Chriſt his Son layes ſo much weight.

Secondly, theſe unkind and unloving diviſions are againſt the prayer of Jeſus Chriſt, yea againſt that prayer he made for us a little before he died, *Joh.* 17.21. he prayes to his Father, that all who did believe, and ſhould after believe on him, might be one, as his Father is in him, and he is in his Father; and that they *may be one in the Father and him*: as if he ſhould ſay, Oh Father, I am now going out of the world, and I foreſee, when I am gone, even thoſe whom thou haſt given me, who are one in me, and in thee, will meet with ſtrong temptations to divide them one from another: but oh Father I beſeech thee, let thy fatherly care be over them, to keep their hearts together, that they might be united in the ſtrongeſt union that is poſſible for creatures to be united in. Oh Father, let them be one, as thou and I am one. Would we not be loath to loſe the benefit of that heavenly prayer of Chriſt for us in that 17. of *Joh.* read it over, ſee what ſoul-raviſhing excellency there is in it, ſeeing he hath expreſly ſaid he intended us who live now, in it, as well as thoſe Diſciples who then lived with him; Let us prize 2.

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this prayer, as being more to us then ten thouſand worlds. *Luther* writes a chiding Letter to *Melanchthon*; By thoſe ſinfull diſtruſtfull fears and carking thoughts of yours, ſayes he, you do *irritas facere preces noſtras*, you make void our prayers. How great then is the evill of our diviſions? by them we do what in us lies to make void as concerning us the prayer, that bleſſed prayer of Jeſus Chriſt. Sathan, ſayes Chriſt to *Peter*, hath deſired to winnow you like Wheat, but I have prayed for you that your faith fail not. He ſhall not prevail, ſayes Chriſt: Why? Becauſe I have prayed for you. Oh bleſſed Saviour, is not thy prayer againſt our diviſions, as ſtrong? Canſt not thou prevail with thy Father as well in this as in that? We know thy Father did and does ever hear thee: ſome way or other this prayer of CHRIST is, and ſhall be heard; yet our ſin is not the leſs, for it tends to the fruſtrating of Chriſts prayer. Sathan deſires to winnow us in our diviſions, but he deſires not to have the Chaffe divided from the Wheat, he rather would have the Chaffe mixed with the Wheat. The mixing the Chaffe with the Wheat makes a great ſtirre amongſt us: But Chriſts prayer which helped *Peter* in his winnowing, we hope will help us in ours: only let not us do any thing that makes againſt it.

3. Thirdly, our diviſions are againſt our own prayers. How often have many who now are eſtrang'd from one another, heretofore ſo prayed together, as their hearts have ſeemed to melt one into another, ſo as one would think it impoſſible that ever in this world there ſhould have been that diſtance between them that now there is. How often have we prayed, Oh that once we might be bleſſed with ſuch a mercy, as to worſhip God according to his own mind! that we might be delivered from conſcience oppreſſion, from ſpirituall bondage! Oh that we might be delivered from the inventions of men in the ſervice of God: that the Saints might joyn and ſerve the Lord with one ſhoulder. There were never ſuch hopes that the Saints ſhould enjoy their prayers ſo as of late there hath been, and yet never were they ſo divided as now they are; they now ſeek to bring one another in bondage. If five or ſix years ſince when many of us were praying together, making our moans to God for that oppreſſion we were under, God ſhould have then preſented as

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in a Man, ſuch times as theſe are to our view; could we have beleeved that it were poſſible that there ſhould be ſuch a diſtance in our ſpirits as now there is?

Fourthly, our Diviſions are very diſhonourable to Jeſus Chriſt; were it, that they darkned our names onely, it were not ſo much; but that which darkens the glory of Jeſus Chriſt, ſhould goe very neere unto us. I have read of *Alexander Severus*, ſeeing two Chriſtians contending one with another, commanded them that they ſhould not preſume to take the name of Chriſtians upon themſelves any longer; For (ſayes he) you diſhonour your Maſter Chriſt, whoſe Diſciples you profeſſe to be. It is diſhonour to a General to have his Army routed, and run into confuſion. The Devill ſeems to prevaile againſt us in theſe our diviſions, ſo as to rout us. *John* 17. 21. 23. is a notable Scripture, to ſhew the ſinfulneſſe of our diviſions, in the diſhonour they put upon Chriſt, and it may be as ſtrong an argument againſt them as any I know in the Book of God; Chriſt praying to the Father for the union of his Saints, uſes this argument, O Father let this be granted, that *the world may beleeve that thou haſt ſent me:* And againe, *ver.* 23. *Let them be perfect in one, that the world may know that thou haſt ſent me.* If they be not united one to another in love and peace, but have a ſpirit of Diviſion ruling amongſt them, what will the world thinke? ſurely, that thou didſt not ſend me; that I who am their head, their teacher and Lord, never came from thee, for thou art wiſdom, holineſs and love, & if I had come from thee, then thoſe who own me to be theirs, and whom I own to be mine, would hold forth in their converſations ſomething of that ſpirit of holineſſe, wiſdome and love there is in thee; but when the world does not ſee this in them, but the clean contrary, they will never beleeve, that I came from thee; thoſe truths that I came into the world to make known as from thee, O Father will not be beleeved, but rather perſecuted, if thoſe who profeſſe them by their diviſions one from another, and oppoſitions one againſt another, ſhew forth a ſpirit of pride, folly, envy, frowardneſſe; therefore, O Father, let them be one as thou and I am one; if this Petition be not granted, how ſhall I look the world in the face; I ſhall be contemned in the world: what am I come down from thee, for ſuch glorious ends as indeed thoſe were,

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for which I came into the world, and when I should come to attaine those ends, for which I came, shall there be such a carriage in those who doe professe my Name, that by it the world shall perswade themselves, that thou didst never send me? O what a sore evill would this be! surely any Christian heart must needs tremble at the least thought of having a hand in so great an evill as this is.

5. Fifthly, Divisions are sinfull because they grieve the holy Spirit of God, *Ephes.*4.30,31. *Grieve not the holy Spirit of God, whereby ye are sealed to the day of redemption.* Surely, there is no godly heart, but will say, O God forbid that I should doe any thing to grieve the good spirit of God, it is the Spirit that hath enlightned me, that hath revealed the great mysteries of God, of Christ, of eternall life unto me; it is that Spirit that hath drawn my Soul to Jesus Christ, that hath comforted it, with those consolations that are more to me then ten thousand worlds; the Spirit that hath strengthned me, that helpes me against temptations, that carries me through difficulties, that enables me to rejoyce in tribulations; the Spirit that is an earnest, to assure me of Gods electing love; the spirit that hath sealed me up to the day of Redemption; and now shall I be guily of so great a sinne as to grieve this blessed Spirit of the Lord? If I did but know wherein I have grieved it, it could not but make my soul to bleed within me, that I should have such a wretched heart, to grieve this holy Spirit, by whom my soule hath enjoyed so much good: I hope should for ever hereafter take heed of that thing, I would rather suffer any griefe in the world, to mine owne spirit, then be any occasion of grief to that blessed Spirit of God. But would you know what it is that hath grieved it, and what it is that is like to grieve it further? mark what follows, *ver.*31. *Let all bitternesse, wrath, anger, clamour, and evill speaking be put away from you with all malice*: And would you doe that which may rejoyce it? Oh! God knowes it would be the greatest joy in the world for me to doe it, then *ver.*32. *Be ye kind one to another, tender-hearted, forgiving one another even as God for Christs sake hath forgiven you.*

6. Sixthly, these divisions doe grieve and offend our Brethren, this should not be a light matter to us, Christ accounts it a great

evill to offend one of his little ones: We may thinke it a little matter to give offence to ſome of Gods people who are poore and meane in the world, ſo long as we have the bravery of it, and the countenance of great men, no matter for them. But (friend) whatſoever ſlight thoughts thou haſt of it, Chriſt thinks it a great matter; you may look upon them as under you, the times favour you more then them; but if you ſhall give them cauſe to goe to God, to make their moanes to him, of any ill uſage they have had from you; Lord thou knoweſt I was for peace to the uttermoſt that I could, ſo farre as I was able to ſee thy Word for my guide; but theſe who heretofore were as Brethren to me, now their ſpirits are eſtranged, their hearts are imbittered, their words, their carriages are very grievous, and all becauſe I cannot come up to what their opinions, their ways are; certainly this would prove very ill to you, regard it as lightly as you will; it may be when others carry themſelves towards you otherwiſe then you expected, you vent your ſelves againſt them in quarelling, in giving ill language, in vilifying and ſcorning, your ſtrength runs out this way; but there are a generation of men, who being wronged, improve their ſtrength in patient bearing, yet in making their moan to God in the exerciſe of faith, in committing their cauſe to him.

Mat. 18. from 24. to 31. you have the ſtory of the ſervant who had ten thouſand talents forgiven him, who yet took his fellow-ſervant by the throat who ought him a hundred pence, and put him into priſon; the Text ſayes, *When his fellow ſervants ſaw what was done, they were ſorry, and came and told their Lord what was done.* You do not hear them cry out of their fellow-ſervant, O what a vile baſe wretch was he, who would deal thus with his fellow! No, but they went and told their Lord. It is not the way of Chriſtians when they apprehend wrong done, to give ill language, to ſeek to right themſelves or others by bitter provoking expreſſions; but their hearts being filled with griefe, if they muſt needs vent it, if quiet debates with their Brethren will not eaſe them, let them vent themſelves in the powring forth their complaints to the Lord.

Seventhly, there is much ſinne in our diviſions, for they ſtir up much corruption on all ſides, both in our ſelves and others; As if you ſhake a glaſs of water that has dirt in the bottome, the 7.

dirt spreads it self all over: so doth the dirty stuffe in our hearts, these divisions causing a commotion in them; that corruption is now discovered, that neither our selves nor others had thought had been in us: Do not you say in your hearts, and it may be one to another, Who would have thought it possible, that so much filthy staffe should lie so long in such mens hearts undiscovered, which now appeares since these unhappy divisions have been amongst us? *James* 3.16. *Where there is envying and strife, there is confusion and every evill worke.* When Snakes are cold, they lye still; but if the heat of fire come to them, then they hisse and put forth their stings: Thus mens corruptions heat by the fire of contention that is kindled amongst us, begin to stirre, to act, yea, to rise very high. The reason that some give of that prohibition of the Apostle, *Ephes.* 4. *Let not the Sunne goe downe upon your wrath*, which also I finde *Chrysostome* upon the place gives, is, because when mens wrath is stirred by contending, if it continues in the heat of it till night, as they lye upon their beds their corruptions will be boyling, they will lye musing and plotting against those that contend with them; their thoughts in the night season will worke up their corruptions to a great height; have you not found it so, when the Sunne was gone downe upon your wrath, you could hardly sleepe that night? *William* the Conquerour in his first yeer commanded, that every night at eight a clock a Bell should be rung, and that all people should then put out their fire, which was called the *Curfew Bell*: it were well that some were admonished every night, to cover the fire of their passions.

We stirre up likewise the corruptions of others, in these our divisions; doe you not see those distempers formerly mentioned, working and breaking forth in your Brethren when you provoke them in your contending with them? O pitty, pitty thy Brother, if thou canst not pitty thy selfe; does it not grieve thee, that thy Brother should bring sinne upon himself? Were it not better for thee to suffer, then for thy Brother to sinne? It is an evill thing to be an occasion of griefe to our Brethren, *The Lord does not willingly grieve the children of men*, but to be occasion of sinne to them is much worse: When did you ever meet with your Brethren, and had your spirits put into any heat, but after your parting when you began to be coole, you then saw

cause

canſe to grieve for unbeſeeming words, carriages, breakings forth of paſſion, that there was either in you or them: Sometimes in a froward debate there is more ſinne committed in one houre, then there is otherwiſe in a whole twelvemonth, between thoſe who live lovingly and ſweetly together: yea, ſometimes ſuch corruptions are ſtirred by differences and diviſions, that one would think were not competible to a Saint; namely, the rejoycing in the evill of other men, yea of godly men. *David* ſaid, his zeal had even conſumed him, becauſe his enemies had forgotten Gods word; but ſome mens zeale doe even conſume them, becauſe their friends do remember Gods Word; the more inoffenſive they walke, the more are they troubled; it were endleſſe to mention the uncharitableneſſe, wrong, malice, injuſtice, oppreſſion, cruelty, with the abundance of other ſins that are cauſed by our diviſions.

Eightly, Yet further, as they ſtirre up ſinne, ſo they harden in ſinne. Fire hardens the clay into a brick: Thus are mens hearts hardened in evill by our diviſions, men who heretofore had tender ſpirits, their hearts were redy to relent upon any brotherly admonition, now they are ſtiffe, they ſtand out ſturdily, yea behave themſelves ſcornfully: O this fire of contention hath baked their luſts, hath hardned their hearts. *Ezek.* 11. God promiſes to give his people one heart, and this heart ſhould be a heart of fleſh: While the hearts of the Saints are united, they are tender; but when they divide, they grow hard. 8.

Hence is the reaſon why Brethren being falne out, it is ſo hard to convince either of them of any ill carriage, they are angry, & they think they do well to be angry, and all becauſe their hearts are hardened. *Jonah* was in a pettiſh mood, his heart was hardened with it, let God himſelf come now to convince him, he ſtands it out, he will by nó meanes acknowledg himſelfe faulty; no, what he does he will juſtifie, he does well to be angry.

Ninthly, there is much ſinne in them, for they are a meanes to keep off others from Gods wayes; if this be their religion for men to quarell one with another, I will have none of it: Carnall hearted men uſe to charge Religion with all the miſcarriages of the Profeſſours of it. You know what Saint *Paul* 9.

sayes, 1 *Cor.*14. *If men speak with strange tongues, and there comes in one unlearned, will they not be to him as Barbarians, will they not say they are mad?* Thus when the men of the world looke upon those who professe Religion, and see their carriages, their wayes strange, divided amongst themselves, will they not think them even mad people? *I charge you,* sayes the Church, *Cant.*3.5. *by the Roes and by the Hindes, that you stir not up my Beloved till he please.* This by some is interpreted thus, The Roes and Hindes are shy and fearfull creatures, by them are signified such as are observers of the wayes of the Church, and ready to take offence at any thing they see amisse in them, therefore I charge you, say those who are faithfull, that you doe nothing that may make any disturbance in the Church, whereby such as are observers of your wayes shall be offended: If they see miscarriages in you, they will fly off, and of all miscarriages there are none more offensive to the lookers on, then wranglings and contendings; when they see this, they will conclude, Surely this is not the way of Christ.

10. 10. They are a very ill improvement of our zeal and courage; Zeal and courage have such an excellency in them, as its a thousand pitties they should have no other improvement then to raise and maintain quarels and divisions. The Lord hath use of every mans zeal and courage, reserve them for him, for some notable work that God hath to do for thee, and do not spend them about that from whence comes no good. If Soldiers lying neare their enemies, have no store of powder, should spend what they have in making squibs and fire-workes, would they not be condemned of folly, if not of treachery, by all? Those who have the most zeal and courage, have little enough to serve their turne, for the services that God requires of them, and must this be spent in unworthy brablings, wanglings and quarellings? That mans body is in an ill condition that hath a sore to which the humors have recourse to feed it, leaving off the supplying to the parts of the body that are to be nourished and maintained by them; the sore is fed, but the other parts grow lank and feeble. Thus it is with many mens spirits, they are distempered, and then what abilities they have, are drawn forth to feed those distempers; what account can be given to God of such a use of them as this?

11. There

11. They make very much againſt the Cauſe of Chriſt now in hand, the great work of Reformation. Had we joyned hand in hand together, and ſet our ſelves to ſerve the Lord with one ſhoulder, what abundance of ſervice might have been done? how might the honour of Chriſt have been advanced high amongſt us before this day? But while one draws one way, another another, one ſeeks to ſet up, and another labours to pull down, how can the work go on? 11.

You will ſay, That is true indeed, things would go on apace, if thoſe who differ from others would give up their judgements and practiſes to them, to beleeve what they beleeve, and to doe what they doe. But how can this be? you would not have them give up their judgements or practices to them till they know they be right, and how can that be, till they by diſcuſſing, praying, reading, meditating, finde that out? If ſome men had certainly found out the right, and other men knew certainly that they had done ſo, then the worke were at an end.

But when we complain of our diviſions for making much againſt the Cauſe of Chriſt, or work of Reformation, we do not complain againſt men, becauſe they cannot all underſtand things alike. But this we complain of,

1. That all men who profeſſe godlineſſe, have not joyned in oppoſing that which they beleeve cannot ſtand with godlineſſe, by all the wayes that God hath put into their hands.

2. That they have not joyned to promote thoſe wayes of godlineſſe, which they are convinced to be ſo.

3. That they have not joyned to ſtudy what wayes and means may be found out to eaſe the hearts and conſciences one of another, to beare with one another, ſo far as Chriſt would have them be helpfull to, and beare with one another. It is this that hath made ſuch a ſtop in the work of Reformation. A peaceable, humble, and quiet diſcuſſing of things, furthers that Reformation that Chriſt would have. Doe you thinke that Chriſt would be pleaſed with ſuch a Reformation wherein the leſſer part ſhould give up their conſciences and practices to the Judgments of the greater? ſuch a kind of ſlubbering over matters might ſoon be, but Chriſt muſt have all the matters of his worſhip

worship and doctrine consented to, and practiced from a principle of faith. Let us joyn with all our might in all we know, and with peaceable, quiet, humble spirits seek to know more, and in the mean time carry our selves humbly and peaceably towards those we differ from, and Christ will not charge us at the Great Day for retarding his Cause, the great work of Reformation in hand.

12. 12. These our dissentions are against a great part of the Covenant of Grace which God hath made with his people in Christ, and those many promises of so much peace that there is to be in the times of the Gospel. We by these do that which tends to make void the Covenant, we doe as it were say that Christ is not come in the flesh, 1 *Joh.*4.3. *Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, and this is that spirit of Antichrist.* Many men talk much of Antichrist, bet such as profes the Gospel, and yet are of unpeaceable, snarling, contending spirits, they have the spirit of Antichrist, and they doe not confesse that Jesus Christ is come in the flesh. It is the Argument the Jews have against Christ, say they, If he were come, then that Propheſie *Esay* 11.6. would be fulfilled, *The wolfe shall dwell with the lambe, and the leopard shall lye downe with the kid, and the cow and the beare shall feed together, &c.* But this is not so, they bring many other places where Peace is propheſied of, as *Esay* 9.7. *Of the encrease of his government and peace shall be no end.* Those who seeke for his Government, should seek for his Peace also.

Galatinus de Arcanis Catholicæ veritatis, spends divers Chapters in answering the Jews objections against Christ from these places with others, as *Lib.*5. the 6,7,8. Chapters. A speciall part of the Covenant of Grace is in that promise, *Ezek.*11.19. *I will give them one heart, and I will put a new spirit within them, and they shall be my people, and I will be their God, ver.*20. And *Jer.*32.38,39. *They shall be my people, and I will be their God, and I will give them one heart and one way.* Many men speak much of the Covenant of Grace, who manifest little of this part of it in them. If that which is against any command of God be sinfull, much more is that which is so directly against Gods Covenant with his people, that which tends to make even the Covenant of Grace to be of none effect; if it be of no

effect in one part of it, it will be of none in the other.

13. By our diviſions we croſs that end that God aimed at in the variety of his adminiſtrations in the gifts and graces of men; That this was not Chriſts end in diſpenſing gifts and graces in a different way, that there might be fuell adminiſtred to contentions and quarrels, but rather to exerciſe love, we ſpake to before, now onely take notice of it as a conſideration that ſet out the exceeding ſinfulneſs of our diviſions. 13.

The Aggravations of the ſinfulneſſe of our Diviſions.

FIrſt, That we that are Chriſtians ſhould be thus divided, it were not ſo much if we were Heathens; our diviſions are againſt the very character of Chriſtianity: *Hereby ſhall ye know that ye are my Diſciples, if ye love one another*, ſayes Chriſt. Love and Unity are Chriſts badge, the Armes of a Chriſtian, whereby he ſhewes of what Houſe he is: But by theſe diviſions of ours, what doe we but rend the very Armes that Chriſt hath honoured us with, and caſt them under our feet? 1.

Secondly, that we who were ſo lately in bondage, ſhould upon the beginning of our deliverance thus fall out one amongſt another, one from another, one upon another; for us who are newly come out of priſon, who have upon us ſtill the very ſmell of our priſon garments, the ſores of our necks by reaſon of thoſe yokes that were lately upon them are not yet healed, and yet we thus preſently fight one with another, this is uncomely and very ſinful. 2.

Thirdly, The union of our enemies is an aggravation of the ſinfulneſs of our diviſions; how great a ſhame is it that they ſhould joyne better then we? have they ſtronger bonds of union then we? *Pſal.* 83.5.6. we read of ten or eleven ſorts of men who could all agree in that which was evill; the Text ſayes, *They conſulted together with one conſent*, it is in the Hebrew, *with one heart*; there was *Edom*, the *Iſhmaelites*, the *Moabites*, the *Hagarens*, *Gebal*, *Ammon*, *Amaleck*, the *Philiſtines*, with the inhabitants of *Tyre*; *Aſſur* is joyned with the children of *Lot*: theſe were of ſeverall opinions and wayes in matters of Religion, and yet could joyne. I remember *Gre-* 3. לב יחד׳ 4.

Τις ὁ ὀδύραιτο ἐυφρονῶν τὰ παρόντα, &c. λῃστὰς μὲν εἰρηνεύειν οὓς κακία συνέδησε, &c. *Greg. Naz. Orat.* 14.

Gregory Nazianzen in one of his Orations makes a bitter complaint of this, *Who is there*, sayes he, *that is of a right mind, that doth not deplore the present state of things? Who can find out expressions to set out this calamity of ours, that theeves and robbers, tyrants and whoremasters should be at peace amongst themselves, yet we cannot be at peace? Revel.* 17.13. we read of ten Kings of the earth, that they *are of one minde to give their power to the Beast, and to make war with the Lambe*; shall not we be of one mind to fight against the Beast for the Lambe?

4. Fourthly, that such as God hath joyned in so many bands of union, should so divide as we do, as the bands of old acquaintance, of deare friendship in former times, that fellow-sufferers, that such as are related nearly, brethren, sisters, kinsmen, kinswomen, such as live in the same family, as are of the same society, the same calling, such as have received much good one from another, yet that now they should be thus divided, and thereby the occasions of so much evill one to another, this is a sore, and a grievous evill. *Luther* in an Epistle of his to his friend *Spalatinus*, tells him, that if he must perish, he would not that the Emperour *Charles* should have a hand in it, out of respect to him, but let me rather, sayes he, perish by those of Rome, for I know sayes he, what misery followed *Sigismund* the Emperour after the death of *John Husse*. Although we should desire that we might be no occasion of evill to any, yet if it must needs be, better a thousand times that the evill fall upon wicked men, and those who are at the greatest distance from us, then upon those who are godly, and so neare unto us.

Mallem me solis Romanistarum manibus perire, ne Carolus in hanc causam involveretur; scio quæ miseria Sigismundum consequuta est, &c. Melchior Adam in vita Lutheri.

5. Fiftly, that such as agree in so many things, yea in all things necessary ro salvation, yea almost, if not in all the Doctrinall part of Religion, yet because of some few things of lesser moment, there should be such a fearfull breach as now there is, this makes the account we are able to give of our breach the worse, and our sin the more. And this is the evill spirit of some, they could wish our divisions were in greater things, that they might justifie their opposition so much the more.

6. Sixtly, the sinne is great, because it is Heart-division; if it were Head-division, difference of judgment, it were ill, but not so ill. *Jer.* 4. 18. *Their wickednesse is bitter, for it reaches to the heart.* This makes the wickednesse of our divisions bitter;

ter; the heart commands the head, but the head cannot command the heart.

7. They are the worſe, becauſe they break not ſo much as they doe; wounds that take ayre, grow much worſe then thoſe who are kept cloſed; It is an ignorant, fooliſh ſpeech that ſome pleaſe themſelves with, when they are provoked, & vent abundance of choler in bitter, wicked language: When I am angry, ſay they, I muſt vent what I have within; it is better to let it out, then to keep it in. Indeed if the breaking of it out did make it to be leſſe within then it was before, as the corruption of a ſore is when it breaks out, then there were ſome reaſon in what you ſay; but it is otherwiſe. As the more you act grace, the more it increaſeth, ſo the more you act ſinne, the more it increaſeth. And beſides, Heart-corruptions when they break forth, they diſhonour God in a publike way; whereas when they are kept in, the diſhonour to God is but between God and your ſelves. 7.

8. That our diviſions are in the preſence of wicked men, that we ſhould diſcover our ſhame before them. *Gen.* 13.7. the Text ſayes, *There was a ſtrife between the herdmen of Abraham and the herdmen of Lot, and the Canaanite and the Perizite dwelt in the land.* Their ſtrife was the more vile, becauſe it was before them. Let us remember when we are ſtriving, that the Canaanite and Perizite dwell in the Land. *It is not ſafe*, ſayes *Nazianzen*, *to betruſt him that hates a Chriſtian, with the hearing any thing againſt a Chriſtian.* 8. ὐκ ἀσφαλες μιστῦντι χειστιανὸς χ̃ν χειστιανῦ λόγον πιστευτν. *Naz. Orat.*

9. Our diviſions are long continued diviſions, nothing can quiet us, as if they were irreconcileable. *There is*, ſayes *Nazianzen*, *a ſatiety in all things amongſt men but in contentions; in meat, in drinke, in ſinging, in all things otherwiſe moſt delightfull, but men have never adone in miſchieving one another.* We are like cocks, who are eaſily ſet a fighting, and when they are in, they will never leave till they kill one another. 14. 9. τερπῆς μὲν χ̃ν ὕπνυ χ̃ν ᾠδῆς μόρ῾Θ- ϖ̃ χ̃ν ϗ̃ ὠΝεων ὠδεὶς ὄρ῾Θ- ϖ̃

10. The late Covenant that ſhould be a means to unite us, is made a meanes of widening our diviſions, by making falſe interpretations of it, by drawing the ſenſe of it to what may ſerve mens turnes, by charging men of perjury, becauſe they come not up fully to what they would have them, by which abuſe ſome ſeek to make it to be a very ſnare to their brethren. βάλλτ χ̃ν βάλλεσθαι. *Greg. Naz. Orat.* 14. 10.

11. 11. We are thus divided at such a time as this, the most unseasonable for divisions that ever was in the world: For,

1. First, it is a time of affliction. It was said with the Children of Israel when they were in the wilderness to meet with fiery Serpents to sting them; while we are in the wilderness in an afflicted condition, we are fiery serpents one to another? The Hebrew word that signifies *afflicted*, signifies *meeke*, to note, that afflicted ones should be meek ones. When the storm is comming, the Bees flock together to the hive. *Ier.* 50.4. *In those dayes, saith the Lord, the children of Israel shall come, and the children of Judah together, going and weeping they shall goe and seek the Lord their God.* Judah and Israel could not agree at other times, but when they are in a weeping condition, then they shall come together.

2. Secondly, it is a time of Fasting and Prayer; *England* never knew what such Fasting and Prayer meant, as it hath knowne of late: No nation in the world that we know of ever knew the like; and shall we in such times as these, when we are casting downe our selves before Almighty God, when we are judging our selves before him, in the pride and frowardnesse of our hearts contend against one another? *Esay* 58. 4. *Behold, ye fast for strife and debate, and to smite with the fist of wickednesse.* It is a fist of wickednesse indeed, that fights in times of Fasts. *Is it such a Fast that I have chosen?* How doe we in the dayes of our Fasts, acknowledge our vilenesse, our unworthynesse of the least mercy, our pride, our self-love, our envy, our passions, all those distempers that are dividing distempers, yet still we continue in them, and they break forth into dividing practices? Surely our Fasts will rise up in judgement against us, to make the sin of our divisions out of measure sinfull.

3. Thirdly, It is a time also of great mercies; *we are afflicted, but not forsaken*; and mercies should sweeten our spirits. This Summer hath been a continued miracle of mercies; if our agreeing together, our love to one another were now beyond the expectation of all men, as Gods mercies to us have been beyond, and above all expectation, even such a fruit of mercies would be the greatest mercy of all. But if instead of being sweetned by mercies we are the more imbittered one against another, how great is this sinne? If we shall take occasion from our victo-

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ties at *Naseby*, *Taunton*, *Bridgewater*, *Sherburne*, *Bristol*, to seek to drive out of the Kingdome thousands of godly men whom God used as instruments of so great mercy to us; will not this be sin unto us? God brought us indeed into a wildernesse, but he hath there spoke comfortably to us; our wildernesse is our way to *Canaan*. It was the charge of *Joseph* to his brethren; *Gen.* 45. 24. when they were going from Egypt to Canaan, *See that ye fall not out by the way*: We hope God is leading us to Canaan, oh that we could see Christ looking upon us, and charging us, saying, See that you fall not out by the way, do not grudg one against another, let not one say, You are the cause of our trouble, and another say, Nay, but you are the cause of our trouble; let every one charge his own heart, let every man fall out with his own sin as much as he will, but let not brethren fall out by the way.

Fourthly, it is a time of Service; God never put such opportunities of service into our hands, as now he hath. How many holy men who were furnished with large abilities and enlarged hearts to have done service for God and his people in former times, lived privately, onely enjoyed sweet communion between God and their owne soules, but oh how did they prize opportunities of service! how did they thirst after, and greedily embrace advantages for publique work! they were willing to submit to any thing to the uttermost their consciences would suffer them, that they might be employed in work for God and his Saints; though their encouragement from men was small, yet their work was wages to them; but in those times, almost all places of publique imployment were in the hands or at the dispose of evill men; could they have foreseen that within a few yeers, there should be a doore open for all godly men, to full opportunities for the imployment of their gifts and graces to the uttermost, how would they have rejoyced and longed to have seen those times, and blessed those who should live in them! I am confident it cannot be shewn that ever there was a time since the world began, that so many godly people in a Kingdome have had such a large opportunity of publike service, as for these last five yeeres hath been in *England*; and shall this opportunity be lost with our wranglings and contendings? Oh how unworthy are we to live in such 4.

times as theſe are! When a Maſter ſets his ſervants to work, and that in ſuch a peece of work as is of great concernment, the opportunity of which if loſt, will be a great loſſe to him: if theſe ſervants ſhall trifle away this opportunity with wrangling one with another about their work, one oppoſing another in it, will this be a good account to their Maſter? So much time was ſpent in work, but ſo much in quarelling, whereby there is little of the work done. We read of *Nehemiah*, cap. 6. 3. when *Sanballat* and *Tobiah*, thoſe quarelſome companions ſent to him to meet them, intending to quarrell with him, he anſwered them, *I am doing a worke, ſo that I cannot come, why ſhould the worke ceaſe?* If we ſee men ſet upon ſtrife and contention, we ſhould not meddle with them, to ſpend our time in anſwering what comes from them; our caſe were miſerable, if we were at the mercy of every quarreller, bound to anſwer whatſoever he pleaſes to put forth. But let us tend our work; theſe opportunities of ſervice that now we have are too pretious to give away to them, to be ſpent, to be loſt upon them. How juſt were it with God to take theſe opportunities from us, to bring us againe into ſuch a condition as we ſhould be glad of a dayes imployment in publick ſervice, and then oh how would our conſciences wring us, and grate upon us for ſuch ill improvement of them, for ſuch unworthy loſſe of them when we had them!

5. 5. This time is the time of the tryall of our ſpirits. We never had ſuch a time to try what ſpirit of love, what principles of union are in us, as now we have; and ſhall we now miſcarry? May it not be juſtly thought that all our ſeeming love one to, & cloſing one with another formerly, was only for our own ends? Before we were all under oppreſſion, or at leaſt the fears of it, when we looked upon our ſelves as in the ſame condition, then the trial was not ſo much: but now there is ſome difference made in the condition of godly men. Some have the times ſmiling upon them more then others; now is the time of tryal. The time of the triall of the ſpirit of *Pharaohs* Butler towards *Joſeph*, was when he was out of priſon, injoying his preferment at the Court, & *Joſeph* remained ſtil in priſon. Perhaps while they were fellow-priſoners he might tell *Joſeph* that his heart did cloſe much with him, and if he had any opportunity to be uſeful to him, oh what a happineſſe ſhould he think it to himſelfe! Surely it ſhould be impro-

improved for the good of *Joseph* to the uttermost. But when he was preferred, when he had respect amongst great ones, and *Joseph* still was kept low, then he is not the same man that he was when he was *Josephs* fellow-sufferer. Now he hath other things in his head: *Joseph* is forgotten by him. Where this evill is, be sure God will find it out: for it is an evill very grievous to his Spirit. Put these together, and it will appeare that it is no time now to contend, whatsoever we doe at other times. I remember I have read of Sir *Francis Drake*, having a dear friend of his slaine by a bullet as he sate with him at supper, Ah sayes he, I could grieve for thee, but now is no time for me to let down my spirits. So when any shal do such things as might cause contention, do you speak to your own heart, Ah I find my anger stirred; I could contend, but now is no time for me to let my spirits rise in a contending way; these times call for peace and union, not for strife and debate. This is the 11. aggravation we are divided in such a time as this.

The twelfth is, we are divided, notwithstanding we are all convinced of the evill of divisions. We cry out exceedingly against them: we tell one another that of all the tokens of Gods displeasure amongst us these are the greatest. Yet scarce a man does any thing, or leaves any thing undone towards any help against divisions, or furtherance of our union. Every man cries out of the Theefe, but who stops him? We all say we would have peace, oh peace is an excellent thing! But where is the man who is willing to be at any cost for it, either in putting up any wrong which he conceives is done to himself, or bearing with his brother in any thing differing from himself? The Lord may justly judge us out of our own mouths. 12.

13. We have complained of others who are in place of power, to be of harsh cruel dispositions. We have sayd if they had been of gentle, loving, peaceable dispositions, tendring the glory of God dearly, & the good of their brethren as their own, what abundance of good might they have done! We have thought in those times, Oh if such men were in place, who were then our dear brethren, whom we conceived to be of holy, humble, sweet, peaceable spirits, very tender-hearted towards any they saw godlinesse in; had they power in their hands, what safety, peace, rest, would the Saints have! How comfortably should they goe 13.

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on in their work! How would they be edified, prayſing the Lord! What a heaven upon earth ſhould we have! And yet we finde it otherwiſe. We may ſay, we looked for light, and behold, (I will not ſay darkneſſe) but behold dimneſſe even from them: for brightneſſe, but behold obſcurity. Oh how doe the carriages of theſe men in ſome degree juſtifie the harſhneſſe, ſowerneſſe, domineering and cruelty of ſome of the Prelates! We hope nothing ſhall ever befall us as to be ſuch a temptation to us, as to juſtifie their places. But ſome of their perſons are ſo farre juſtified, as there is occaſion given to think they were not ſuch vile men as heretofore we thought they were. For now we ſee what a temptation there is in having the times ſhine upon men, in having power put into mens hands. We ſee now that men who have other manner of principles then ever they had, yet how ſadly they miſcarry when they come under the like temptations. How can we anſwer Chriſt Jeſus for theſe things?

14. We are ſtill divided, though we have ſeen the woefull evils that diviſions have brought upon others, yet we cannot be warned by other mens harmes. Thoſe who are acquainted with Eccleſiaſticall Hiſtories, may furniſh themſelves with Volumes in this kind. Who can read that ſhort but ſowre Hiſtory of the troubles at *Frankford*, but his heart muſt needs bleed within him? And of late what evills have almoſt all the Proteſtant party in *Germany* and through the Chriſtian world, ſuffered by diviſions! And yet we engage our ſelves in them, and are every day engaging our ſelves more and more, How deep we ſhall ſink the Lord knowes.

15. In our very labouring for union we are divided, in our endeavours for peace we are at variance. *Nazianzen* in his 12. Oration rebuking this ſtrange miſcarriage of men, hath this notable expreſſion, *While we would have charity, we finde harred, while we ſeek to ſet up the corner ſtone which unites the ſides together, we are looſned our ſelves, we are for peace, and yet we fight one with another.* Our wayes of late have been little elſe but doing and undoing, yea we croſſe our ſelves in what we would do, by doing what we doe. We are all full of contradictions in our own ſpirits and actions, and we try out of others, that they are not conſiſtent to their own principles.

15. Διὰ δ' ἀγάπην μίσος ἐμελετήσαμεν, καὶ ὑπὲρ τὸ ἀνεγωνιάνυσται συνθῆναι τὴν εἰρήνην ἐπολεμήσαμεν. Naz. Orat. 12.

16. Laſtly, the ſin of our diviſions is the greater, becauſe we make Reli-

Religion to patronize them. We divide from one another, and all under a pretence of Religion. Surely this Virgin is forced, for there is nothing more contrary to the name or nature of Religion, then to cauſe or further diviſions. The name carryes union, ſtrong union with it: *Religio à Religando*, from binding us againe to God, and to one another, after we were divided by our ſin. To father our wicked diviſions upon Religion, is no other then to bring down the Holy Ghoſt in the likeneſſe of a Dove to be like a *Vultur* or a *Raven*. What ſpirit is it that we profeſſe our ſelves to be acted by when we are working for Religion? is it not the Spirit of God? and is not that a Dove-like ſpirit? although we diſhonour our ſelves by diſcovering the baſeneſſe of our own ſpirits by our diviſions, yet let us not put diſhonour upon the bleſſed Spirit of God; this makes the ſin to be abhominable. *Nazianzen* in his fore-named Oration, inveighs againſt this in thoſe in his time, *In our pleadings for the truth, we* (ſayes he) *belye one another*; as if this were the way to maintain truth.

ὑπὲρ τῆς ἀληθείας ἀλλήλων καταψευσάμεθα.

CHAP. XXIX.

The wofull miſeries that our diviſions bring upon us.

THey are themſelves fruits of the curſe, therefore there can come no other but curſed fruits from them, except God, contrary to their nature, be pleaſed to over-rule them, which he only is able to do. It was the curſe of God upon the ground, *Briars and thorns ſhall it bring forth*; It is no leſſe curſe of God upon mens hearts, that they bring forth ſuch briars and thorns, by which they tear one another.

First, our diviſions provoke the wrath of God againſt us; though the wrath of man accompliſheth not the righteouſneſſe of God, yet it may accompliſh the wrath of God. *Eſay* 9. 21. *Manaſſeh againſt Ephraim, and Ephraim againſt Manaſſeh, and they together againſt Judah; for all this his anger is not turned away, but his hand is ſtretched out ſtill.* When we are thus one againſt another, the anger of God is not turned away from us, we may feare his hand will yet be further ſtretched out againſt us; 1.

us; so long as our wrath one against another continue so hot, certainly Gods wrath is not appeased.

We read of *Abraham*, when he was about sacrificing *Isaac*, he found a Ram entangled in the bryars, which God had prepared for him to be a sacrifice: We are this day entangled in the bryars, and we know not how to get out, it is a signe that we are prepared to be a sacrifice even to the wrath of God.

2. Secondly, by them we serve the designes of our enemies; what would they have given when they first divided from us, to have procured so great divisions amongst our selves, as have been, & yet are? If a Million would have purchased them, rather then they should not have been, they would (no question) have given it; I am sure they further their designes more then many Millions would have done:

Hoc Ithacus velit, & magno mercentur Atridæ.

We have often said that some who have kept at the Parliament have served the designes of the King and those about him better then they who were with him. Certainly those who foment divisions amongst us, do serve our enemies turne more then many that are with them. When in our contentions our spirits rise one against another, and we reproach one another, *we do not consider*, sayes *Nazianzen, how unsafe it is to put weapons into our enemies hands.* Yea he thought in his time, though neer thirteen hundred yeers since, the divisions of the Churches to be a great means to further and hasten the comming of Antichrist: for so he sayes in the same Oration before quoted, *I verily fear lest Antichrist should come sodainly upon these our divisions, and lest he should take the advantage of these our offences and distempers to raise his power over us.* Let those therefore who cry down Antichrist so much, cry down divisions also, lest they prove to serve the designes of Antichrist in a very great measure, though they think not so.

ὅτι οὐκ ἀσφαλὲς ὅτιλον ἐχθρῶ πιστεύειν. Naz. Orat. 14.

Μὴ τούτοις ὁ Ἀντίχριστος ὑπιστῇ καὶ καίρον λάβῃ τῆς ἑαυτοῦ δυναστείας τὰ ἡμετέρα πταίσματα καὶ ἀῤῥωστήματα. Naz. Orat. 14.

Thirdly, by these we make our selves a scorn to our enemies. *Hosea 17. ult. The rage of their tongue shall be their division in the land of Egypt.* When Malignants hear our rage one against another, we are a derision amongst them; these Egyptians jeere us, they contemne us, and all the power we can make against them. I find in one of *Melancthons* Epistles, a story of one *Bessarion*, exhorting the Princes to concord, that they

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might joyne againſt the Turks he brings in this Apologue: There was a war between the wolves and the dogs; news came to the wolves that there was a hege army of dogs comming againſt them, intending to tear them in pieces; the wolves ſent an old wolfe out to be a ſcout, he comes and tells them there were indeed a great company of dogs more then themſelves were, but they need not fear, for he perceived they were of diffnrent colours: Upon this the wolves made nothing of them, accounting it an eaſie matter to deale with them who were ſo differing amongſt themſelves. In the ſame manner, ſayes *Melanchon*, doe *Staphilus*, and *Caniſius*, and others of the pogiſh faction, triumph in reſpect of us; upon which he folls to prayer, *That the Sonne of God, the Lord Jeſus Chriſt, would governe them, and make all in our Churches to be one in him.*

Bellum erat inter lupos & canes; cumque nunciatum eſſet lupis venire in gentem exercitum canum ad lacerandos lupos, miſſus eſt ſpeculator unus ex vetulis lupis, renuntiat eſſe quidem multitudinem canum longè majorem quam luporum, ſed bene ſperandum eſſe quia videris multas eſſe diſſimilitudines colorum in canibus, hac voce confirmati lupi diſſimiles facile pelli poſſe ſperebant. Melanchon. Epiſt. 108.

Fourthly, yea by theſe we are like to be made a prey to our enemies. Here many ſad ſtoryes might be told you of the prevailings of enemies againſt divided people. The diviſions of Iſrael at this time made them a prey to their adverſaries, which you may ſee cleerly if you read 2 *Kings* 17. afterwards the diviſions of the other tribes made them a prey to the Romans. When the Turks have prevailed over Chriſtians, do not all ſtories tell us it hath been through the diviſions of Chriſtians? When Normans, Danes prevailed in *England*, it was by the advantage they had of our diviſions; if we will ſtill divide and contend, our condition may prove to be like two birds pecking at one another, in the mean time the Kite comes and catches them both away. 4.

Fiftly, if God ſhould free us from our enemies, yet we are like to devoure one another, and this is a greater miſery then to be devoured by the common adverſary. *Gal.* 5.15. *If ye bite and devour one another, take heed ye be not conſumed one of another.* What biting and devouring was this? It was not in an open hoſtile way, they did not take up Arms one againſt another, but by their different opinions and contentious carriages in matters of Religion. Their differences in the matters of Religion were 5.

very great, *Non de finibus, ſed de hereditate*, not about the bounds, but the inheritance it ſelfe; yet unpeaceableneſſe and violence in their carriages one towards another, though the matter of their difference was ſo great, is condemned and threatned by the Apoſtle. Do not our Adverſaries ſay, Let them alone and they will devoure one another? God gives us good hope that he will deliver us from our enemies; but the hearts of many godly and wiſe men tremble within them, fearing leſt that wolviſh diſtemper of ours ſhould feed upon our own fleſh, when the matter that it had to feed upon from without is taken away.

6. Sixtly, if we ſhould not devour one another, yet being thus divided, we are like to periſh of our ſelves, as thoſe *Inſecta*, which after they are cut aſunder, yet the ſeverall parts live; they wriggle up and down a little while, but they cannot hold long. So it is like to be with us; except we joyn we cannot live.

7. Seventhly, theſe diviſions are like to make many miſerable indeed; for if God be not mercifull to them, and that ſoon, they are like to be ſuch a rock of offence, as to ſplit them, upon which they are running; they are in very great danger to make ſhipwrack of their conſciences, yea I fear ſome have done it already; if it be not ſo, the Lord be mercifull to them, and prevent it. The ſpoiled houſes, the torn eſtates, the maimed bodies of men cauſed by our diviſions, are ſad objects to look upon; but the broken, maimed, ſpoiled conſciences that theſe have cauſed, and are like further to cauſe, were and yet are like to be objects before us to be lamented with tears of bloud. This ſhipwrack of conſcience it may be is not felt now, but it will prove horrour of conſcience hereafter.

8. Eighthly, they are like to lay a foundation of much evill to poſterity, this conſideration is almoſt as ſad as any. We think it a great evill that Kings children ſhould be brought up in the ſight of bloud, that they ſhould be in danger to have principles of cruelty or tyranny infuſed into them in their tender age; we are afraid leſt the muddy water they drink now ſhould breed diſeaſes in them that may break out afterward. Surely it is a great evill alſo for the children of the Church, to be brought up in the ſight and exerciſe of diviſions in matters of Religion; that that knowledge of Religion which they now take in, ſhould

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be as troubled waters full' of ſoyle. In the beginning of this Parliament there was as hopefull a generation of young ones comming up as ever the Sun ſaw, but many of them have loſt their lives in this publique Cauſe; God will certainly take a valuable conſideration at the hands of the adverſaries for their blood eſpecially; we have cauſe to bleſſe God for them: God made uſe of them to ſtop the rage, the overflowing of the proud adverſaries upon us, they have ſerved their generation, and have been more uſefull in it, then others who have lived 70. or 80. yeers formerly: but for thoſe who are preſerved, theſe diviſions in the things of Religion have ſpoiled many of them, they are carryed away with ſuch a ſtrange kind of ſpirit of error, of conceitedneſſe, folly, wilfulneſſe, bitterneſſe, licentiouſneſſe, and boldneſſe, that their hopefull beginnings are loſt, ſo that the next generation is like to reap very ſowr, bitter, and unwholſome fruits of theſe our quarrels and contentions. By what hath been ſaid you may ſee why the Spirit of God, *Prov.* 6. 19. puts the ſowers of diſcord amonſt thoſe whom God hates: What the harveſt of ſuch ſeed is like to be, we ſhall ſee in the next Head.

Aggravations of the miſery that comes by our diviſions.

FIrſt, our miſery is the greater, becauſe it is ſtill increaſing; Diviſions make way for diviſions; we beat our brethren till they cry, and then we beat them becauſe they cry, is not this hard dealing? We read in our Chronicles that thoſe who were born in *England* the yeare after the great mortality 1349. wanted ſome of their cheek teeth; if we ſhould judge of mens teeth by their biting, one would think that now men had more teeth, or at leaſt farre ſharper then they were wont to have; there was never ſuch biting as now there is. Yet thanks be to God this increaſe is not in all places, not in our Armies; time was when we were much afraid of diviſions there, but now we hear they are comfortably united, Dividing terms are not heard amongſt them as formerly; though there be differing judgements, their hearts and armes are open one to another, they love one another, they are willing to live and dye one with another. 1. *T. Walſingham in eodem anno.*

The blessing of the Almighty be upon you; go on and prosper, the Lord is with you; he hath done great things by you, and delights to use you in great services, for the honour of his Name and good of his people. You have had, and have the prayers of the Saints, they blesse you, and blesse God for you. Souldiers united in love, and hating that which is vile, are exceedingly strengthned in valour.

Plutarch reports of a *Theban* band that were but three hundred, yet were the most terrible to the enemies, of any, and did the greatest services: They were called the *Holy Band*, because they hated dishonest things, and were willing to venture their lives for honest causes, fearing dishonourable reproach more then honourable danger. But though this was one cause why it had that name, yet *Plutarch* thinks that the first cause why it was called the *Holy Band*, was from their intire love one to another. By the selfe same reason (sayes he) that *Plato* calleth a lover a divine friend by Gods appointment, These *Thebans*, together with other of their Countreymen, had a great power of the *Lacedæmonians* to resist such a power as the *Athenians*, for feare of it, left off to protect them, renouncing that league that they had before with them. Every man, said the *Thebans*, were undone. But these despised *Thebans* meeting with the *Lacedæmonians* about the City of *Tegyra*, where according to the compute of some they were sixe to one, and a warlike valiant people, one came running to *Pelopidas* the Captain of the *Thebans*, saying, Sir, we are falne into the hands of the *Lacedæmonians*. Nay, are they not falne into ours? sayes *Pelopidas*. And so it fell out, for they utterly routed them. In all the warrs that the *Lacedæmonians* ever had, as well with the *Grecians* as with the barbarous people, no Chronicle ever mentioned that they were overcome by any number equall in battell. Whereupon these *Thebans* grew so terrible to their enemies, that none durst for a long time encounter with them. After this battell *Pelopidas* would never seperate them one from another, but keeping them together he would alwayes begin with them, to give a charge in his most dangerous battells. Yet notwithstanding all this service they had ill requitall from the people, for when their Captain *Pelopidas* came home, they stirred up a party against him, that sought to break him, though they could not prevaile.

Plutarch in the life of Pelopidas.

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It is farther reported of this Band, that it was never broken nor overthrowne till the battell of *Chæronea*, where it ſeems they had ſome added to them. And ſee what love and valour will doe in an Army unto death. *Philip* taking a view of the ſlaine bodies there, he ſaw foure hundred dead on the ground, one hard by another, all of them thruſt thorow with Pikes on their breaſts, and being told that it was the Lovers Band, he fell a weeping for pitty, ſaying, *Woe be to them that thinke theſe men did or ſuffered any evill or diſhoneſt thing.*

Ever ſince our Armies have been united, God hath wonderfully bleſſed them. Shall men of warre be at peace? and is this comely? and ſhall men of peace be at warre? how uncomely will this be? Yet ſo it is, The ſeeds of diſſentions never ſprung up more againſt us then of late they have done. The ſpirits of men ſeeme to be heat and ready to boyle one againſt another in this City more then heretofore they have done. The Lord hath made *London* a bleſſing to the whole Kingdome, and the neighbour Kingdomes too. The children not yet borne will have cauſe to bleſſe God for *London*, for their union, their faithfulneſs, their courage, their bounty: and ſhall now, when God is about bringing in reſt to us from the rage of our enemies, a fire of diſſention be kindled amongſt us? Shall the comfort of all our former mercies aud future hopes be loſt, by raiſing up of new quarrels? and muſt this come from the City? The Lord forbid. The Lord make you like *Jeruſalem, a City Compact, at unity within it ſelfe.* Your very name carries unity in the face of it. *Civis à coeundo*, ſays *Cicero quod vinculo quodâ ſocietatis in unũ coeunt quaſi Coivis.* I remember I have read in *Livy* a notable ſpeech of *Scipio* to the Citizens at *Carthage*. By what name, ſayes he, ſhall I call you? I know not: Shall I call you *Cives, qui à patria veſtra deſciviſtis*? Things are not come to this paſſe in this City. The Lord forbid that there ſhould ever be that degenerating from that unity and love heretofore hath been, that there ſhould be cauſe to ſay, Shall you ſtill be called *Cives? qui à priſtina unitate, à priſtino amore mutuo deſciviſtis*, who have departed from your former unity and mutuall love. Oh no, *Let brotherly love continue, Heb.* 13.1. Let none take your crowne, but abide glorious in the eyes of the whole Nation about you, and all ſtrangers that come in to you. *We pray for the peace of London, Let them proſper*

Liv. Hiſt. l. 28.

that

that love it, Peace be within her walls, and proſperity within her Palaces. If any ſhall ſay, the City is not guilty herein, it is but ſome few private men: I gladly anſwer as *Scipio* in his forenamed ſpeech did to the *Carthaginians*, making ſuch an objection, *Libenter credam negantibus*, I am very willing to beleeve it. Only do you make it appear to be ſo, by knitting your ſelves ſo much the more ſtrongly together, by how much any amongſt you ſeeks to diſunite you.

2. A ſecond aggravation of the miſery of our diviſions is, Surely none will pitty us in all that evill that comes upon us by them. If God ſhould have ſuffered our enemies to have prevailed againſt us, all the Proteſtant party in the world would have pitied us. If thoſe who eſcaped had fled for their lives to them, they would have entertained them with much compaſſion. But if we miſchief our ſelves by our diviſions, we ſhall be looked upon as contemptible in the eyes of all. If we ſhould flye to them, we may expect to be entertained with rebukes; You are an unworthy generation, God put a price into your hands, to have done your ſelves and all the Proteſtant party good; you might have freed your ſelves from thraldome, and many wayes have been helpfull to us, but you had ſuch proud, envious, quarrelſome ſpirits, that you brake aſunder one from another, you miſchieved one another, and ſo have undone your ſelves and your poſterity; yea are not worthy to live amongſt men. Can we be able to bear ſuch rebukes as theſe? Every man that is in miſery deſires to be pitied, but this miſery is like to be ſuch, as no pitty can be expected in it.

3. Thirdly, our conſciences will fly in our faces, telling us that we may thank our ſelves for all this. It is a great part of the torment of the damned, that their conſciences ſhall be alwayes upbraiding them for bringing ſo much evill upon themſelves. This ſhall be the gnawing of that worm of conſcience for ever.

4. Fourthly, our miſery is and will be aggravated by the executioners of it: our familiars, our brethren, thoſe who not long ſince were dear to us, will be made uſe of to make us miſerable. How great a miſery will this be? When the men of *Judah* came up to *Samſon*, to deliver him to the Philiſtines, *Judg.* 15. 11, 12. ſayes *Samſon* to them, *But ſweare to me that ye will not fall upon*

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me your ſelves. He thought it a very grievous thing for the men of *Judah* to fall upon him. He did not ſo much regard what the Philiſtines could do againſt him. Certainly there is nothing in the world more ſad then for one brother to make another miſerable. The Hiſtory of that Warre between *Sylla* and *Marius* tells of one having ſlaine a man (not knowing him) but after he looked and found it was his brother, in the anguiſh of his heart, becauſe he had ſlaine his brother, he took his ſword and ran it into his own bowels. It is a great evill to be an inſtrument of evill to our brethren, and to ſuffer evill from our brethren.

This conſideration might be enough to ſtop us in our diviſions, and cauſe us to think of wayes of joyning. *Plutarch* in the forecited place, the life of *Pelopidas*, ſayes, that the Poets write that the misfortune of *Laias* who was ſlaine by his brother *Oedipus*, was the firſt originall cauſe that the *Thebans* began to be in ſuch love one with another, to joyn in that *Holy Band* before mentioned. If this were cauſe enough to take us off from our contentions, we have enough of this amongſt us. The Lord be merciſull to us.

Fiftly, the miſery of our contentions in the Civill State is ſuch, as if we be overcome, we are undone, for our outward condition, we and our poſterity are made ſlaves; if we do prevaile, yet there is ſadneſſe in our conqueſt. That is a miſerable war, which is thus. The Civill Wars of the Romans were ſuch, *Nullos habitura triumphos*, there was no triumph, but ſadneſſe even in the victory. 5.

Sixthly, what help can there be? for we wilfully make our ſelves miſerable; if men will undoe themſelves, who can helpe it? Except God comes in from heaven with a mighty hand to help, our wound is incurable. 6.

Thus you have ſeen what evill and bitter things our diviſions are; their root is evill and bitter, and they are the root of much evill and bitter fruit. We reade *Gen.* 38. 29. that *Pharez* was the ſon of *Tamar*; *Pharez* ſignifies diviſion, fraction, from whence he had his name; *Tamar* ſignifies a Palm tree, *Ab amaritudine*, ſayes *Pagnine*, according to ſome, *from bitterneſſe*; Diviſion comes from bitterneſſe, and begets, like it ſelfe, nothing but bitterneſſe. מרר

Chap. XXX.

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great work of God that he hath done for his people. It is true, heretofore men seemed to be more united then now, there appears more differences in mens opinions and wayes then formerly; but whence was it that men formerly were not at such a distance? was it not because they were chained together? two prisoners chained to a block keep together all day long; men that are at liberty walk in the streets at a distance; if the prisoners should commend their life as more comfortable then yours, because they keep closer together all the day then you do, would you envy their happinesse? time hath been that a tyrannicall chain hath been upon us, we dared not then discuss any matters of differerence with freedom; if a Convocation determined it, there was a chain upon us to fasten us to it; now God hath given us more liberty to debate things freely, that we may finde out the truth more clearly; and though men while they are in their debates be at some distance one from another, do not say it was better with us heretofore then it is now, thou dost not speak wisely concerning this thing.

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Socrates in his Ecclesiasticall History, *lib.* 3. *cap.* 21. reports of the Macedonians petitioning *Jovianus* the Emperour for the banishing of those who were not of their judgement in matters of religion of great moment. The Emperour receiving their supplication gave them no other answer but this, *I tell you truly, I cannot away with contention, but such as embrace unity and concord I do honour and reverence them.* *Tertullian* in his book *ad Scapulam*, *cap.* 2. sayes, *It is not the way of Religion to compell Religion, which ought to be taken up willingly, not by force. If you would compell us*, sayes he, *to sacrifice, what did you in this for your gods? none desire sacrifice from those who are unwilling, but such as are contentious: but God is not contentious.* I finde in *Thuanus* his History, *lib.* 16. a notable passage in a writing that the Senat of *Paris* sent to their King in the yeare 1555. after he had sent forth an Edict requiring great severity against those who differed in matters of Religion: *They professed to him they did not think his Edict equal, and that they could not subscribe to it: for*, say they, *we see that such severe punishments, for matters of Religion, render men detestible to the people, but their errours abide the same still, they are not at all altered in their opinions by severity*: but for their parts they give their judgements, *that it were better to go in the old way of the Church, which did not propagate*

Nova atque inaudita est ista prædicatio, quæ verberibus exigit fidem. Gr. lib. 2. Ep 52. *A verbo ad ferrum, ab atramento ad armamenta, à pennis ad bipennes confugere.* Gerard. *Nec religionis est cogere religionem quæ sponte suscipi debeat non vi; & si nos compulerunt ad sacrificandum, nihil præstabitis diis vestris, ab invitis enim sacrificia non desiderabunt, nisi contentiosi sunt; contentiosus autem Deus non est.* Tertul. *Cum minime æquum censeret Senatus, suarum partium esse duxit ut ad te rationibus referretur, quibus adductus fuit quo minus ei subscriberet, suppliciis id tantum effectum est ut crimen potius*

detestabile esset, quam error ipse corrigeretur, æquum videri ut potius veteris Ecclesiæ vestigiis insisteretur, quæ non ferro & flammis in religione constituenda ac propaganda, sed puriore doctrina & beneficiis vitæ sanctissimum cœlestis vitæ ducem secuta, hic vivimus & sinceræ Dei verbum docent, hac ratione pravarum de religione opinionum luxuries coerceatur, hac remedia si sternantur, nullæ leges, nulla edicta huic malo curando satis erunt. Thuanus hist. lib. 16.

Religion by sword and fire, but by pure doctrine, and the good examples of the lives of their Bishops. Let them live piously, and teach the word of God sincerely, this is the way to root out errours that encrease so fast: but if this be not done, no Lawes, no Edicts of men will doe any good. Sleidan. lib. 16. anno 155. *Sleidan* in his Commentaries hath set down a Decree of the Emperour, King *Ferdinando*, and the rest of the Princes and States, *that the controversie of Religion should be appeased by none other but by godly, friendly, and quiet meanes.* But a few pages after he relates the effect of a Petition of those in *Austria* for their freedom in Religion, to King *Ferdinando*, with an answer of the King to them: In which there was this passage, That such as shall not like that Religion which the Prince hath chosen, may have free liberty to sell that they have, and go dwell in another place, without any blemish to their estimation. To which the Embassadors of *Austria* reply: *What discommoditie were herein, how heavie and sorrowfull newes this would be to the people, who seeth not? When they shall heare that they which have been ever most ready to spend their blond and life for the preservation and dignity of the House of Austria, must now forsake their most sweet native Countrey, so many yeers inhabited and enriched by their fore-fathers? Therefore we admit not that Answer in this behalfe: but as we have done heretofore, for the honour of God we beseech you, that you would suffer us to have no let in this matter, &c.*

But you will say, What does all this tend to, but to plead for an absolute Toleration, which you seemed before to be against?

I answer, In quoting these Authors I owu not such a judgment that possibly you may think to be in some of them for an absolute Toleration. How a Toleration should be limited and granted, I have spoke to before: but I produce the Authors to this end, that the rigidnesse of the judgments of some amongst us that think all differences in religion thot cannot be quelled by argument, must be quelled bo violence, may be mollified. I am sure if any of these men go too far one way, those which I am now reproving goe as wide another. Fierce violence in matters of Religion is dangerous, as the Chirurgeons rigorous handling his patients arm, breaks that bone quite, which before was but out of joynt.

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6. Some take advantage by them to give themselves to looseness in their lives: it is a time of liberty, and they will take their time. If times were quiet and settled, they would be observed more narrowly, there would be means of restraint; but in these times every man takes his own way, and so will they. But know that God takes this very ill at thy hands. The more loose others are, the more conscionable shouldest thou be: the worse the dayes are, the more circumspectly shouldest thou walk. *Ezek.* 44.10. *The Levites that are gone from me, which went astray when Israel forsook me, they shall also bear their iniquity.* The commonnesse of a sin is an aggravation of it. 6.

7. Some make no other use of them, then to observe which way there may be advantage got by them: how they may sute themselves to this side or the other, for their gaine, or to drive on some private designe: so long as they can make use of the times that run such a way, they are for them: if the stream turn they can turn too: they can tack about to every wind: their study is not to help to heale them, but to contrive wayes how they may get by them. Hence they wrench and sprain their consciences with the quick turnings this way and that way: they will be on the sunny side whereso ever it be. Cunning heads and corrupt hearts will serve their owne turnes by all varieties of times. If they were in *Diocletians* time, they could be Pagans; if in *Constantines*, Christians; if in *Constantius*, Arrians; if in *Julians*, Apostates; if in *Jovians*, Christians againe; and all this within lesse then the age of a man. 7.

8. Some have their spirits in a base manner subjugated by these divisions and troubles that come upon them: they care not what they do or submit to: so be it they may have peace, they will bow down their backs and consciences, they will put themselves and posterity under the yoke of perpetuall slavery: so be it they may be at quiet, and enjoy their estates for the present, no matter what becomes of the publick, no matter what becomes of the truth. They are content to let all go, to betray all, for their own private advantage. This is beneath the spirit of a man. 8.

9. Others are discouraged, upon the sight of the great evils that daily flow from our divisions, and are like still to flow, their hearts sinke in despaire. They call into question whether it be 9.

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πρόφασις ἐστὶ τὰ πρακτέα καὶ τὰ μὴ πρακτέα οἶδας; διὰ τί οὖν τὰ πρατέα μὴ πράττεις, &c. Chrystost. in Act. c. 15.

4. Fourthly, others cry out against these men that have been most active in this common Cause, putting forth themselves, venturing their estates and lives, and putting on others; at the first these men were honoured, but men did not then see what would follow, they did not think that such troubles would have attended such undertakings as now they have found; upon this their hearts rise against those who were the most publique spirited; Had it not been, say they, for a few hot fiery spirited men who know not what they would have, things had never come to this passe, we might have been quiet; These men are by some, yea many, looked upon as no other then disturbers, men of turbulent unquiet spirits, and yet they have been the means of preserving you and your posterity from slavery, and of continuing the Gospell amongst you. This is an ill requitall of all that willingnesse of theirs to hazard their estates and lives for your good; You have cause to blesse God, seeing you were of such low, narrow, timerous spirits your selves, unfit for such a work as God had to do in the beginning of the change of these times, that he raised up others, and gave them enlarged, resolved spirits, fit for such a publique work, accompanied with so many difficulties as attended upon this, did they break the ice for you, and do you thus requite them? This is like a froward,

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amittendæ vitæ, quam errorum corrigendorum, æquum videri ut potius veteri Ecclesiæ vestigiis insistatur, quam novis & flammis in religione constituendis ad propagandi, sed pejore doctrina & hæresis vitio amissimum exemplis nunc demonstrat, hi veteris & patrii Dei verbum doctant, hac ratione pravarum de religione opinionum luxuriem excidant, hac remedia si spernantur, nullæ leges, nulla edicta huic malo curando satis erunt. Thuanus hist. lib. 16.

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6. Some

6. Some take advantage by them to give themselves to looseness in their lives: it is a time of liberty, and they will take their time. If times were quiet and settled, they would be observed more narrowly, there would be means of restraint; but in these times every man takes his own way, and so will they. But know that God takes this very ill at thy hands. The more loose others are, the more consionable shouldest thou be: the worse the dayes are, the more circumspectly shouldest thou walk. *Ezek.* 44. 10. *The Levites that are gone from me, which went astray when Israel forsook me, they shall also bear their iniquity.* The commonnesse of a sin is an aggravation of it. 6.

7. Some make no other use of them, then to observe which way there may be advantage got by them: how they may sute themselves to this side or the other, for their gaine, or to drive on some private designe: so long as they can make use of the times that run such a way, they are for them: if the stream turn they can turn too: they can tack about to every wind: their study is not to help to heale them, but to contrive wayes how they may get by them. Hence they wrench and sprain their consciences with the quick turnings this way and that way: they will be on the sunny side whersoever it be. Cunning heads and corrupt hearts will serve their owne turnes by all varieties of times. If they were in *Diocletians* time, they could be Pagans; if in *Constantines*, Christians; if in *Constantius*, Arrians; if in *Julians*, Apostates; if in *Jovians*, Christians againe; and all this within lesse then the age of a man. 7.

8. Some have their spirits in a base manner subjugated by these divisions and troubles that come upon them: they care not what they do or submit to: so be it they may have peace, they will bow down their backs and consciences, they will put themselves and posterity under the yoke of perpetuall slavery: so be it they may be at quiet, and enjoy their estates for the present, no matter what becomes of the publick, no matter what becomes of the truth. They are content to let all go, to betray all, for their own private advantage. This is beneath the spirit of a man. 8.

9. Others are discouraged, upon the sight of the great evils that daily flow from our divisions, and are like still to flow, their hearts sinke in despaire. They call into question whether it be 9.

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the cause of God that we now undertake. When the Temple was building, there was no noise of hammer, axe, or any toole of iron heard in the house while it was in building. But oh Lord is our work Temple-work? We heare the noise not of hammer and axe, but of swords and spears, of drumms and cannons, of railings and revilings; these are dreadfull in our eares: but let us not be discouraged, for though there was no noise heard in the House, yet in preparation for the House there was. It may be all we are yet about is only preparatory work for the House of our God. If God will use us in this only, yet blessed be his name. Wherefore though our divisions be many and very evill, yet they are not so evill nor many, but that there may be hope in Israel concerning this thing. For consider,

2. *It is no new thing for divisions to be in the Church.*

THe Apostle would not have us think it strange concerning the fiery triall, he means there of persecution. The fiery contentions amongst us, are another fiery triall. We should not think strange of this neither, as if such a thing had befalne us that never yet befell any. I think for all circumstances it is very hard to parallel, but the Church in all ages hath been sorely afflicted with divisions. *Act.* 15. 39. *Paul* and *Barnabas*, two great Apostles, were so divided, that they could not keep company together, but went one from another in anger. The Text sayes, *The contentions were so sharpe betweene them, that they departed asunder one from another.* The word signifies such a sharpnesse as there is in vineger. It is used by Physicians to signifie the sharpnesse of the feverish humour when it is acting in a fit. Their dissention put them as it were into the fit of a Feaver. You will say, Surely it was some very great matter that should cause such eminent and holy men to be in such a passion one against another, to be so hot as not to company together. Truly no: the matter was not great, it was whether *Mark* should go with them or no; the one would have him, the other would not have him, & about this the contention arose to this height. Reade the Epistle to the *Romanes*, to the *Corinthians*, to the *Galathians*, you shall finde very great dissentions in these Churches:

παροξυσμὸς of παρὰ and ὄξος, acetum.

ches: And in after-times especially, when God delivered them from those ten bloudy Persecutions, the contentions of the Church were very great. When *Constantine* came to the Nicene Councell, divers of the Members of that Councell accused one another to the Emperour, and put up Libels one against another, which Libels *Constantine* caused to be burned. After all the debates of the Councell, with the presence of the Emperour, who laboured all he could for peace and union amongst them, making large speeches to that purpose, to them, yet there were five of them dissented from the rest in matters of greater consequence then any amongst us dissent from our Brethren, namely, in that point of Christs being of the same substance with the Father. I finde in *Eusebius* this grievous complaint: *After our affaires, thorough too much liberty, ease and security, degenerated from the rule of piety, one pursued another with open contumely and hatred; we impugned our selves by no other then our selves with the armour of spite and sharpe speares, of opprobrious words, so that Bishops against Bishops, and people against people raised sedition; and they which seemed our Shepherds, laying aside the rule of piety, practised contention and schisme among themselves; and whilest they aggravated contention, threatnings, mutuall hatred, and enmity, and every one proceeded in ambition, much like tyranny it selfe, then the Lord according to the saying of Jeremy, made the daughter of Sion obscure, and overthrew from above the glory of Israel.* The contentions of the Church caused by those four grand Heresies of *Arius*, *Macedonius*, *Nestorius*, *Eutyches*, one after another, exercised the Church a long time. There was much siding, some cleaving to one part, some to another in all these four. The first denyed Christs divinity, upon which the first *Nicene* Councell was called. The second, the personality of the Spirit, upon which the second Generall Councell was called at *Constantinople*. The third, the distinction of persons in Christ, upon which the third Generall Councell was called at *Ephesus*. The fourth confounded Christs natures, upon which the fourth was called at *Chalcedon*. About this time *Pelagius* and *Donatus* caused much disturbance in Europe and Africa. *Epiphanius* who lived in the third Century, reckons threescore severall Heresies that had got head, many followers of them all, which caused great breaches in the

Socrat. Eccles. hist. lib. 1. c. 5.

Euseb. Eccles. hist. lib. 8. c. 1.

Church from the time of the Apostles to the time wherein he lived. After the division of the Empire into the Easterne and Westerne parts, then arose mighty contention for the Primacy between the Bishops of *Rome* and *Constantinople*, that put the Church into woefull contentions for many yeares, one part excommunicating the other, writing and opposing one another to the uttermost. When this heat is at the hottest then on the one side, upon the Westerne parts God let out the *Gothes*, *Hunnes*, *Vandals*, those barbarous people, and *Mahomet* upon the Easterne, so that all learning was almost extinct in the Christian world, and grosse darknesse came upon the face of all Churches. The Church having lost her lights, men of learning and worth, then the great contention about Images arose that εἰκονομαχία, the Eastern Churches demolishing Images in Temples, the Western maintaining them with extreme contention against the Eastern. There were not only excommunications thundred one against another, but much bloud was shed in that quarrell. In this condition have the Churches been from time to time divided, yea fighting with one another about opinions. And for the divisions and contentions betweene particular men, and most eminent Lights in the Church, in those times, after they came to have rest from persecutions. We finde most lamentable complaints in the writings of the Ancients, of the extreme offence these dissentions were to the Heathen. *Nazianzen* in his first Apologeticall Oration: *We are made a spectacle* (sayes he) *to Angels and Men, not as that valiant champion* Paul, *who fought against Principalities and Powers, but we are made a scorn to wicked men, in their Markets, their Feasts, their Playes, in all their meetings. The most vile people jeer us, and all this for contending and warring one with another.* *Basil* makes this complaint: *I have lived now* (sayes he) *the age of a man, and see more union in Arts and Sciences then in Divinity: for in the the Church I see such dissentions as do divide it asunder, and dissipates it.*

γεγόναμεν θέατρον τοῖς ἀγγέλοις καὶ τοῖς ἀνθρώποις οὐχ ὡς τὸν μέγαν ἐκεῖνον ἀθλητὴν τῶν ἀοράτων ἐναγωνισάμενον, ἀλλ' ὡς τοὺς πονηροὺς ἐν ἀγορᾷ καὶ θεάτροις καὶ πανηγύρεσι καὶ πανταχοῦ γελώμενα τοῦτο ἡμῖν ὁ λαὸς ἐργάζεται πάντων ἀνθρώπων ἀνοητότατος καὶ ἀκριτώτατος, ὑπὲρ τοῦ μάχεσθαι καὶ πολεμεῖν ἀλλήλοις περὶ λόγων. Nazian. Apologet. Orat. 1.

Chrysostome and *Epiphanius* fell out so bitterly, that the one wished *the other might never dye a Bishop, and the other wished that he might never goe home alive.* And it fell out to either of them as each one had wished to the other, for *Epiphanius* came not to *Cyprus*, he dyed on the Seas by the way, neither did *Chrysostome*

Socrat. Eccles. hist. l. 6. c. 13.

Quæ ego cum audirem, quæ dolebam, & irascebar. Invect. & Apol. Hieron. Ne ejus vana intelligas, ut eruditus insanias, & loquatur contra Deum mendacium. So Jerome reads the words.

Cum legissem contabui dolore, & obrigui timore, O misere, O miseranda conditio, conjunctissimi & familiarissimi mella Scripturarum sanctarum pariter lambentes, tanta amaritudinis irretiisse pernicies. Heu mihi qui vos ubi simul invenire non possum, procideremque adpedes vestros, flerem quantum valerem, rogarem quantum audetem, &c. August. ep. 15.

soforme dye a Bishop, for he was deposed and banished the Church. The contentions between *Jerome* and *Ruffinus* were very bitter, who had been formerly great friends. *Augustine* in his 15. Epistle sayes, Their friendship had been famous in all the Churches. *If such things may fall out between* Jerome *and* Ruffinus, (sayes he) *who that is now a friend may not fear to be an enemy?* Yet *Ruffinus* writes two Books against *Jerome*, which are intituled *Ruffini Invectiva in Hieronymum.* He begins his first invective, applying that of the Psalmist to *Jerome*, *Ps.* 57. 4. *I lye among them that are set on fire, even the sonnes of men, whose teeth are speares, arrowes, and their tongue a sharp sword.* In the beginning of his second, he accuses him of *lying, and that he does himselfe what he reproves in others*; with abundance of such kinde of bitter stuffe. And *Jerome* payes him againe in the same kinde. In his 16. *Epist. ad Principiam Virginem*, he calls him a Scorpion, in regard of the poyson that came from him. And in his Apology against him, *lib.* 3. in the beginning of it he applyes that Scripture to *Ruffinus*, *Prov.* 14. 3. *In the mouth of the foolish is a rod of pride.* And that of *Isay*, *Isa.* 32. 6. *The vile person will speak villany, and his heart will worke iniquity, to utter error against the Lord.* And I finde in an Epistle of *Augustine* to *Jerome*, a great complaint he makes to him of those differences there were between *Ruffinus* and him: with very pathetical expressions to move *Jerome* to peace. *When I read your Epistles, I pined away with griefe, my heart was cold within me for feare. Oh miserable, oh lamentable condition that we are in! You who were wont to be most familiar, joyned in the strongest bands; you who are wont to lick up the honey of the holy Scriptures, now there is bitternesse amongst you. Woe is me that I cannot meet you together, that I might fall down at your feet, and weep my fill! that I might beg of you as strongly as I love you, sometime either of you for your own sake, sometime both of you for either's sake, and especially for the sake of those that are weake, for whom Christ is dead, who look upon you with a great deale of danger; that you would not in your writings spread such things one against another, which though you should agree you could not wipe off from one another; or such things as if ye were agreed ye would be afraid to recite.*

Yea many times there was very hot contest between *Jerome* and *Augustine* himselfe. Sometimes I finde some of their writings one against another to be very sharpe.

If we can debate things without bitternesse of discord, well and good; but if I cannot tell you what should be mended in your writings, and you tell me what should be mended in mine without suspition of envie and breach of friendship, let us meddle no more, but favour our healths and lives.

Rogo te, si fieri potest ut inter nos disseramus sine amaritudine discordiæ, Dias. Si autem non possum dicere quod emendatum videatur in scriptis tuis, nec tu in meis, nisi cum suspicione invidiæ, aut læsione amicitiæ, quiescamus, & nostra vitæ salutique parcamus. August. Hieronymo, ep. 15.

In after-times when God stirred up a spirit in *Luther*, and others, to set themselves against the tyranny of Antichrist, to throw off that heavy yoke of bondage, the dissentions between the chief publique instruments of God to the Church was very great, as *Luther*, and *Zuinglius*, and *Oecolampadius*, and *Corolostadius*.

Nihil est scelerum aut credulitatis cujus me non reum agat. Luth ep. ad Michaelem Stifelinum.

Luther in one of his Epistles sayes, that there was no wickednesse, no cruelty, that *Zuinglius* did not charge him with. And in another Epistle he complains that *Corolostadius* was more malitious against him then ever any of his enemies yet had been. And as for *Oecolompadius*, *Luther* was so provoked against him, as he called him the black Devill. We may see what strange corruptions are working sometimes in the hearts of godly men.

Infensior mihi est, quam ulli hactenus fuerunt inimici. Luth. ad Spalatinum.

As for the many sects and rents in and presently after *Luthers* time, they would fill up a large volume to name them, with their severall opinions and wayes. There is one *Schlusselburgius* a Protestant Divine, that hath gathered the chief of them together in twelve or thirteen severall Books that he wrote about them. There is not any one strange opinion amongst us now, but you shall finde it amongst them *in terminis*, and that so prevailing as to get a strong party to joyne with it. Only I remember not that one that hath taken some, who though they acknowledg the Scripture, yet think there is no visible Church upon the earth. In after-times whosoever shall read *Junius* his Comment upon *Psal.* 122. will finde the state of the Church in his time miserably distracted and distressed with contentions. I

cannot (saies he) but be exceedingly moved, when I thinke of these evills. What shall I doe? Shall I hold my peace when the Devill hath stirred up so great a perturbation, hath kindled so great a fire? Certainly there is such a fire kindled in the Christian world, that unlesse God looks from heaven upon us, it will consume all: the mindes of men are as hearths for this fire, upon which sin burns; the tongues of men some are the bellowes that blow this fire, others as fuell by which this fire burnes more and more. That the tongue cannot do to blow up and down this fire, that virulent papers do, dung-carts of virulent papers, that is his expression. Yea a great part of the Christian world at this time, seems to be rather like the place of the burning of dead bodies, then the house of Christs flock: are these Shepherds? are these the Sheep of Christ, whom I see to consume away in their miserable burning? Surely they are Shepherds still, they are the Sheep of Christ, and deerest ones still: but many of them in this horrible and deadly burning, remember not that they are Sheep or Shepherds. And thus he proceeds further in pouring forth his soul in most grievous complaints.

Non possum quin vehementissime commovear quoties hæc mala apud me repono: quid agam? tacem ne in tanta perturbatione publica, tantoque incendio, quod Satanas nos excitavit? Certe incendium est in orbe Christiano, nisi Deus & cæteris omnia, conturum animi humani foci sunt, in quibus peccatum si grassatur linguæ hæ folles sunt, illæ fomites virulentissimarum

tes, quibus incendium magis ac magis jam de sit: linguis succedunt chirographa plaustra quibus per rumpis undium in omnes partes, quamquæ linguæ pestiferi non possunt bona pars Christiani orbis, barbarum videtur potius quam Christiani gregis domicilium: an hi pastores? an hæ oves Christi, quas in suo nil crabili bestia misere videmus contabescere? Sunt certe pastores adhuc, sunt oves Christi, & Christi sunt, sed in hoc tetro & letali incendio, nec se esse Christi, nec pastores nec oves esse meminerunt. Ju 1. Pl. 1 12.

This fiery triall of dissentions in the Church then is no new thing; we are to be sensible of it, to account it a great affliction, but not to look upon it as if some strange thing had befalne us, that never befell the Churches before.

But you will say, How can we do lesse but account it a very strange thing, that those who fear God should be thus divided? that dogs should snarle one at another, is no marvaile: but that sheep, that those who are godly should do thus, this we cannot but wonder at: for what reason can there be given for it, yea what shew of reason can there be imagined?

Answer. Reasons why godly men differ so much one from another.

If we consider of things wisely, we have no such cause to wonder that godly men in this their estate of imperfection should differ so much one from another as they do; For

First, every godly man prizes and seeks after knowledge;

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others mind little but their profit and pleasure; they trouble not themselves about the knowing the things of God, except ambition puts them upon it; they care not which way truths goe: But the Godly man prizes every truth at a high rate, worth the contending for, to the uttermost, rather then to deny it or lose it. In the dark, all colours be alike, but in the light they appeare diverse. While the Egyptians were in the darke, they all sate still, but they moved with various motions when the light brake out upon them: when men discusse things, and desire to see farther into them, it is impossible, considering the weaknesses of the best, and the variety of mens apprehensions, but there must needs be much difference in mens judgements, & then considering that every thing they apprehend to be a truth, their consciences are engaged in it, at least thus farre, that they must not deny it for a world; this puts mens spirits at distance, although both be godly, both love the truth equally.

2. Secondly, Godly men are Free-men, Christ hath made them so, and requires them not to suffer themselves to be brought under bondage, they must not, cannot submit their conscience to the opinions, determinations, decrees of any men living, they cannot submit to any as Lords over their faith; this others can do: as for points of Religion, say some, let learned men judge of them, we will not be wiser then they, we will submit, and others must submit to what they shall determine: this makes quick work indeed of divisions, but this, those who feare God, cannot do; they must see every thing they own as truth, with their own light, yet received from Jesus Christ though they reverence men of greater parts, deeper learning, yet they have the charge of Christ upon them, not to acknowledge it as truth, till they understand it to be so; this causes much contention amongst good men, through their weaknesse and corruption of their hearts.

The lesse distance men apprehend between themselves and others in regard of power, the more differences there are amongst them, as they say the greatest and soreest stormes are about the Equinoctiall: Men are kept more at peace in the Commonwealth then in the Church, because there is a greater subjection of one to another there, then may be admitted in the Church.

3. Thirdly, godly men give up themselves to the strictest rules of holinesse, they walk in the narrow way of Christ, it is broad enough

enough to the ſpirituall part, but in regard of our corruptions, it is a narrow pent way; they dare not give way to themſelves to decline a haires bredth from the rule, to gratifie others; they dare not bend to them, that they might ſute more with them, but muſt keep themſelves to the ſtraight rule; they muſt keep juſt in their path; they cannot go aſide to give way to others; hence there is claſhing, every one not having the ſame thoughts of the rule and way that others have; thoſe who walke by looſe rules, in wayes that are broad, even to their fleſh, they can ſute themſelves one to another eaſily, they can gratifie their friends, yea the corruptions of their friends more then others can do; godly men cannot yeeld for peace ſake to ſuch termes as other men can.

Fourthly, the things that the Saints are converſant about, are great things, things of a high nature, about their laſt end, their eternall eſtates; hence every one is very chary, and carefull, and ſtrongly ſet to maintain what he apprehends; thoſe who underſtand not the infinite conſequence of thoſe things, who have not had the feare of them fall upon their hearts, they wonder at the ſtifneſſe of mens ſpirits that they can be brought to yeeld no more in ſuch things that they conceive they might yeeld in, and where there are different apprehenſions of thoſe things that concern mens eternall eſtates, even amongſt godly men, they muſt needs ſtand out one againſt another, till God cauſes one of them to ſee things otherwiſe then now he doth. 4.

Fiftly, the things of Religion are hidden myſteries, they are the ſecrets of God, they are hard to be underſtood, God reveals them in a differing way, they are not ordinarily ſo clearly revealed, but that the apprehenſions of them are like to be different. 5.

Sixtly, the Saints are bound to watch over one another, each is his brothers keeper, they ought to adviſe, admoniſh, reprove one another, not to ſuffer ſinne to be upon their brethren; now this (through our corruption) is very diſpleaſing, we doe not love to be medled with, to be croſſed in what we have a mind to; but other men can better preſerve their own quiet, by letting their brethren alone; I will not trouble them, leſt I be troubled my ſelfe. Hence it is that they many times live more quietly one with another, then godly men do; yet this is a 6.

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great evill, a shame to those who are godly, that it should be so upon any termes.

7. Seventhly, ungodly men are dead in sins, the Devill hath them sure enough, he doth not seek to stir their corruptions so much as he doth the corruptions of the godly; he shall not get so much advantage by the one as by the other; therefore he labours to keep the corruptions of the godly acting as much as he can, that he may disquiet their owne spirits, and the spirits of those with whom they converse.

Thus you see it is no such wonder why there are dissentions amongst men that truly feare God; Suppose they should live all together, yet so long as they live here in this muddy world, it cannot be but there will be sometimes foule weather amongst them; but if you look into the Church, and consider of the dissentions there, there is a farther reason for them, for usually there are many hypocrites mingled with the godly there, they taking up a profession of religion and so creep into the Church, they finde spirituall things unsuitable to them, hence they fly off, their spirits not being brought under the yoke of Christ, they fling against those things that pinch them. We read *Num.* 11. 4. that the great trouble the Children of Israel had among them, after they were got out of Egypt, was from the mixt multitude that was among them; these are as ill humours in the body, that do much disturb the quiet of it. None have more turbulent, cruell, impatient spirits, then hypocrites; none are so desirous of revenge as they, sayes *Luther*.

Hypocritis nihil est crudelius, impatientius, & vindictæ cupidius, plane sunt serpentes, quo nullum est animal vindictæ cupidius.

4. Yer further, the fourth thing propounded, is to shew, that those that come nearest together, yet differing in some things, are many times at greater variance one with another, then those who differ in more things from them. The Jews and Samaritans were at greater variance then Jews and Heathens.

τρὶς τῆς ἡμέρας αναθεματίζουσι φάσκοντες ὅτι ἐπικαταρασαι ὁ Θεὸς Ναζαραίους.

Epiphanius tells of a sect of the Jews, the Nazarites, who continued the Customes and Ceremonies of the Jewes, but acknowledged Christ also; and the Jews in hatred to them cursed them solemnly three times a day, morning, noon, and evening, when they went into their Synagogue to pray.

Epiph lib. 1. Tom. 2 Hæres. 9. vel. 29.

The Turks have a honourable esteeme of Christ, which the Tartars have not; yet they say, that the Tartars turn Christians sooner then the Turks: The Turks and Persians are both Mahometans

Montague Act. and Mon. c. 7. p. 471.

metans, they are both circumcised, but the Turks follow the way of *Ebubezer*, and the Persians are of the Schohle of *Haly*; they detest one another more then they do the Christians; they will both tolerate Christians to live amongst them, but they will not tolerate Mahometans, who are in a different order from themselves.

Luther complaines much of those who acknowleded the same doctrine, professed the same faith with himself, came to the same Sacraments, yet were worse enemies then the Papists, so that the Papists laughed at them, and said, They bite one another, and are consumed one of another.

Neque tantum nocent pontificii quantum falsi fratres, qui eandem spem, fidem, doctrinam, invocationem jactant, & sunt nobis similimi; ideo Papistæ ridentur, & dicunt, Mordent se invicem, & invicem consumuntur. Luth. in Gen. c. 37.

I have read of a profane speech of one *Cosmus* Duke of *Florence*, against some perfidious friends, *You shall reade* (sayes he) *that we are commanded to forgive our enemies, but you never read that we are commanded to forgive our friends.* Breaches of friends of such as are otherwise neerest are the greatest. *Prov.* 18.19. *A brother offended is harder to be won then a City, and their contentions are like the bars of a Castle.*

1. We see it in nature, the nerrer the union is, the more grievous is the usurpation; tis not so great an evill to a man for his arme to be seperated from his body, as his foule; for the union of the one is integrall, of the other it is essentiall. The bone is more firmly united in all the parts of it then the flesh, and the least breach in that is farre more hurtfull then a greater in the flesh. 1.

2. Those who agree in many things, have hope it may be, to get one another to them; upon this they struggle with one another the more: as for those who are at a great distance, they have no hope to prevaile with them, therefore they make no onset, but seeing themselves frustrated of their hopes, there this troubles them, yea it oft stirs up a spirit of anger against them whom they cannot get up to themselves. 2.

3. Those who agree in many and great things, and yet stand out in few and of lesse consequence, are thought to be the more unreasonable; if you yeeld thus far, why not a little farther? the one thinks so of the other, and the other thinks so of him, and hence their spirits are stirred one against another. 3.

4. Those who come up near to others, and yet dissent, seeme to stand more in the light of those they come up so neare unto, 4.

then thoſe do who are at a greater diſtance: it makes men think ſuch a one is not in the right, if he were, thoſe who come ſo near to him would ſee it; they who think themſelves got beyond others, cannot enjoy that comfort and content in what they are beyond others in, as otherwiſe they might, becauſe ſuch as are ſo near them are againſt it, if they did not agree in moſt things, and thoſe of greateſt moment, their oppoſition would not be much regarded: but becauſe they are ſuch men who for their judgements and lives are ſo unblameable, their differing in ſuch a thing is more then if a hundred times as many, who were at a greater diſtance in their principles and lives, ſhould differ from us.

5. 5. They who are ſo near one to another, have occaſion to converſe more together then others have, and to argue things oftner one with another, then with ſuch as they differ more from. Now it is ſeldome that men of differing judgements and wayes meet and argue, but there is ſome heat between them before they have done: and ſo their ſpirits grow more eſtranged one from another then before. And if your ſpirits be eſtranged, then thoſe that you have reference to, and ſuch as are in your way, will have their ſpirits eſtranged too, your relation of things to them according to what apprehenſions you have of them, will be enough to eſtrange their hearts, and ſo by degrees a bitterneſſe grows up between you.

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5. *The fifth thing, That God hath a hand in our diviſions, and how farre.*

GOd had a great ſtroak in the diviſion of theſe ten Tribes from the two, 1 *Kings* 12. 23, 24. *The word of the Lord came to Shemaiah the man of God, ſaying, Returne every man to his houſe, for this thing is from the Lord.* In the ſenſe of the Prophet there, we may ſay that our Diviſions are from the Lord. We are wrangling, deviſing, plotting, working one againſt another, minding nothing but to get the day one of another: but God is working out ends above our reach, for his glory and the good of his Saints. There muſt be Hereſies, ſayes the Apoſtle, 1 *Cor.* 11. 19. So there muſt be Diviſions.

What God aymes at in our diviſions.

That

That word *Hæresis* is used to signifie severall opinions, severall wayes, *Hæreses Platonica, Hæreses Peripatetica. Chrysostome* interprets the place of the Apostle, There must be Heresies, of such Divisions as we are treating of.

Non sum in eadem cum illo hæresi. Tul. paradox.

But why must there be Divisions, what does God ayme at in them?

Answ. First, the discovery of mens spirits, that they which are approved may be manifest, sayes the Apostle. By those divisions in Corinth, wherein the rich divided from the poore, whereby the poore were condemned, the graces of the poore in bearing this were manifested. Thus *Chrysostome* upon the place: The Apostle sayes this, *That he might comfort the poor which were able with a generous minde to bear that contempt.* The melting of the metall discovers the drosse, for they divide the one from the other. These are melting times, and thereby discovering times. If Reformation had gone on without opposition, we had not seen what drossie spirits we had amongst us. Those who have kept upright without warping in these times are honourable before God, and his holy Angels and Saints.

Αἱρέσεις οὐ τὰς δογμάτων ἀλλὰ τὰς τῶν σχισμάτων. Chrysost. in 1 Cor. 11. 9.

ταῦτα δὲ εἶπε τοὺς πένητας παραμυθούμενος, τοὺς γενναίως φέροντας τὴν τοιαύτην ὑπροφίαν. Chrysost in 1 Cor 11.

2. By these Divisions God exercises the graces of his servants. A little skill in a Mariner is enough to guide his Ship in faire weather: but when stormes arise, when the Seas swell and grow troublesome, then his skill is put to it. In these stormy troublesome times there had need be much wisdome, faith, love, humility, patience, selfe-deniall, meeknesse, all graces are put to it now, they had need put forth all their strength, act with all their vigour; our graces had need be stirring, full of life and quicknesse now. God prizeth the exercise of the graces of his Saints at a very high rate. He thinks it worth their suffering much trouble. It is a good evidence of grace, yea of much grace, to account the trouble of many afflictions to be recompensed by the exercise of graces. In times of division men had need stirre up all their graces, and be very watchfull over their wayes, and walke exactly, be circumspect, accurate in their lives. Those who have not their hearts with them, have their eyes upon them, prying into them, watching for their halting. When there is siding there is much observing. *Lord* (sayes *David, Psal.* 27. 11.) *teach me thy way, and lead me in a plain path because of mine enemies*, so it is in your books; but you may reade it because of

mine obſervers: enemies are obſervers. Hence it was the policy of the *Lacedæmonians* alwayes to ſend two Embaſſadours together which diſagreed among themſelves, that ſo they might mutually have an eye upon the actions of each other.

Ariſtot. polit. lib. 2. c. 7.

3. 3. God will have theſe to be in juſt judgement to the wicked, that they may be a ſtumbling block to them who will not receive the truth in love. There are ſo many opinions, ſuch diviſions, ſo many Religions, ſay ſome, that we know not what to do. If your hearts be carnall, not loving the wayes of God, not prizing ſpirituall things, not ſavouring the things of another world, theſe opinions, diviſions, may be laid by God in judgement as a ſtumbling block in thy way, that thou mayeſt ſtumble upon them and break thy ſelfe for ever. God hath no need of thee. If thou wilt be froward and perverſe againſt his truths, if thou haſt a mind to take offence, you ſhall have matter enough before you to take offence at. Stumble and break your necks, as a juſt reward of the perverſneſſe of your hearts. Theſe diviſions which you rejoice in, which you can ſpeak of as glad that you have ſuch an objection againſt my people and wayes that your hearts are oppoſite to, ſhall coſt you dear, even the perdition of your ſouls everlaſtingly.

Non periclitor dicere ipſas Sectas proinde ſic eſſe ex Dei voluntate diſpoſitas ut hæreticis materiam ſubministrarent. Tertul.

It was a ſpeech of *Tertullian*, I account it no danger to affirm, that God hath ſo ordered the revelation of truth in Scriptures, that he might adminiſter matter for Hereticks.

4. 4. God hath a hand in theſe Diviſions, to bring forth further light. Sparkes are beaten out by the Flints ſtriking together. Many ſparks of light, many truths are beaten out by the beatings of mens ſpirits one againſt another. If light be let into a houſe, there muſt be ſome trouble to beat down a window. A child thinks the houſe is beating downe, but the father knowes the light will be worth the coſt and trouble. If you will have the cloth woven, the Woofe and Warpe muſt be caſt croſſe one to another. If you will have truths argued out, you muſt be content to bear with ſome oppoſition for the time. Thoſe who are not willing to bear ſome trouble, to be at ſome coſt to find out truth, are not worthy of it. Thoſe who love truth will ſeek for it, for truths ſake; thoſe who love victory, yet becauſe the truth is the ſtrongeſt, will ſeek after truth that they may get victory, *Dan.* 12. 4. Many ſhall runne to and fro, and know-

knowledge ſhall be encreaſed. To ſome theſe diviſions darken truths, to others they enlighten them. We may well behold mens weakneſſe in theſe diviſions, but better admire Gods ſtrength and wiſdome in ordering them to his glory, and his childrens good.

Be not diſcouraged ye Saints of the Lord, at theſe diviſions, your Father hath a hand in them, he wil bring good out of them. Yea Chriſt, who is the Prince of peace, hath a hand in them. *Matth.* 10.34,35. he ſayes, *Think not that I am come to ſend peace on the earth, I came to bring a ſword. I am come to ſet a man at variance againſt his Father, and the Daughter againſt her Mother.* One would think it to be the ſtrangeſt ſpeech that could be, to come from the mouth of him who is the great peace-maker. Oh bleſſed Saviour, muſt we not think that thou art come to ſend peace? Thou art our peace. Is not thine Embaſſage from thy Father, an Embaſſage of peace? True: peace with my Father, but not peace on the earth; not an earthly peace; do not think that I came from heaven to work this for men, that they ſhould live at eaſe in plenty and pleaſure, that they ſhould have no diſturbance, no trouble to the fleſh: no, the event of my comming you will finde to be a ſword, diviſions, and that between thoſe of the neareſt relation. A child who is wicked will deſpiſe and break with his godly father, and the daughter with her godly mother. And *Luke* 12.53. the carnall father and mother will have their hearts riſe againſt their godly ſonne and daughter. *I am come to ſend fire on the earth, and what will I if it be already kindled?* Let it kindle as ſoone as it will, I am contented, I know much good will come of it. Theſe Scriptures are enough to take away for ever the offence of diviſions.

Firſt, Chriſt himſelfe is the greateſt offence to wicked men that ever was in the world: he is the ſtumbling ſtone and rock of offence, thouſand thouſands being offended at him miſcarry everlaſtingly. Chriſt foreſeeing how many would be offended at him, *Mat.* 11.6. bleſſeth the man who ſhall not be offended. Some are offended at what they ſee in Chriſt; others apprehend whatſoever is in him to be moſt excellent and lovely, that which they cannot but defend and ſtand for to the death. He is diſallowed of men, rejected by the builders, a ſtone of ſtumbling to them: but to the Saints the chief corner ſtone, elect, precious,

1 *Pet.*2.4,5,6,7,8. Such different apprehenſions of Chriſt muſt needs divide men.

2. Chriſt comes to make the greateſt alteration that ever was or can be in the world, and do we not finde that troubles accompany alterations, and above all alterations, alterations in government, and eſpecially ſuch a government as gives no compoſition, yeelds no compliance with any thing elſe? When Chriſt comes he brings his fanne in his hand, he muſt have his floore throughly purged; he gathers his wheat into his garner, & ſevers the chaffe to be burnt in unquenchable fire. If he comes thus, who ſhall abide his comming? *Mal.*3.2. Who ſhall ſtand when he appeares? *for he is like a Refiners fire, and Fullers ſope, he ſhall ſit as a refiner and purifier of ſilver, he ſhall purifie the ſons of Levi.* Certainly there will be much adoe when they come to be purified. No men in the world are like to make ſo much ſtirre when they come to be purified as the Clergy will. Chriſt comes to caſt out Devils, they will ſome, fret, vex, rend and teare when they are a caſting out. The Goſpel likewiſe divides. The word of the Goſpell is a dividing word. *Heb.*4.11. *It is quicke, powerfull, ſharper then a two-edged ſword, piercing even to the dividing aſunder of ſoule and ſpirit, of the joints and marrow.* It divides in a mans own heart, and divides between man and man. The light of it divides. The firſt diviſion we ever read of was of Gods making, *Gen.*1.3,4. *When he ſaid, Let there be light, and God divided the light from the darkneſs.* The doctrine of the Goſpel ſhews the ſpiritualneſs of Gods commands, the ſinfulneſſe of thoughts, of the firſt ſtirrings of ſin, *Mat.*5. this touches to the quick.

The heat of the Goſpel divides: it is like fire when it comes, *Is not my word like fire?* The preaching of the Goſpel with power heaps coales of fire upon mens heads, which will either melt them, or burn them. In it there is a ſeparation of the precious from the vile.

The Ordinances of the Goſpel divide, they difference men. Some they will receive, others they will not. They muſt bring men to a higher, to a ſtricter way then the ſluggiſh, dead, vain, ſlight, droſſie hearts of men are willing to come up unto.

The godlineſſe that is in Chriſt Jeſus divides, therefore whoſoever will live godly ſo, muſt expect to ſuffer perſecution, 2 *Tim.* 3.12.

1. Thoſe

1. Thoſe who hold forth the life and power of godlineſſe, ſeem to challenge a more ſpeciall peculiar intereſt in God then others which cannot be endured, 1 *Joh.* 5. 19. *We are of God, and the whole world lyes in wickedneſſe.*

2. Their lives condemne others, which they cannot abide, as *Noah* is ſaid to condemne the world, *Heb.* 11. 7.

3. In godlineſſe there is an excellency. They whoſe hearts are naught cannot look upon that hath any appearance of excellency, without a ſpirit of envy. If they judge men only to be conceited with it as an excellency, but for their parts they think it not to be ſo, then they look upon them with a ſpirit of indignation.

4. Godlineſſe makes men zealous in ſuch things as others can ſee no reaſon why they ſhould. They think they do *incaleſcere in re frigida*, and that the ground of their zeal is vanity, and turbulency of ſpirit.

5. It makes men conſtant: nothing can turn them out of their way. The Son yeelds not to his Father, the Servant not to his Maſter; this is judged to be ſtoutneſſe and wilfulneſſe, though God knowes it is far otherwiſe, it muſt needs therefore enrage others at them.

The good uſes that we are to make of our Diviſions.

WHy may not meat come out of the eater, and ſweet out of theſe bitter things? The Heavens can draw up ſalt vapours from the Sea, and ſend them down againe in ſweet refreſhing ſhowres. Why may not heavenly hearts change the very nature of theſe ſowre briniſh things, and make them ſweet to themſelves and others? This is the excellency of grace; it does not only preſerve the ſoule from the evill of temptations, but it gets advantage by them, it turnes the evill into good. *Luther* upon the *Galat.* 5. *v.* 17. hath a notable expreſſion to ſet forth the power of grace: *By this a Chriſtian* (ſayes he) *comes to be a mighty workman, and a wonderfull creator, who of heavineſſe can make joy, of terrours comfort, of ſinne righteouſneſſe, of death life.* And why may not I adde, of diviſion and contention, peace and union? Wherefore

Firſt, by theſe Diviſions men may come to ſee the vileneſſe and the vanity of their own hearts: what were the thoughts of 1.

men

men heretofore? Oh, had we but liberty and opportunity to be instrumentall for God, we hope we should improve all to the uttermost for him, now God hath granted these to us, we abuse them, we grow wanton, we jarre one against another: we are like some Marriners, who are calme in a storme, but storme in a calme. Surely every man is vanity. The untowardnesse of the spirits of those who heretofore longed after ordinances, freed from these defilements they mourned under, when they have their desires in great measure satisfied, discovers so much evill in the hearts of men, that it justifies those whom themselves have had hard thoughts of, men who seemed carnall and naught, that you looked upon as very evill, men of bitter spirits against good men, you thought such things apparently argued them void of grace, and yet when you are got into Church-fellowship, that way of freedome, that your soules mourned after a long time, now though you be joyned in covenant one to another, yet if your brethren differ any thing from you, though they be otherwise godly, what a bitternesse of spirit is there in some of you against them! what pride! what frowardnesse doe you manifest against them! Oh what a poor creature is man! if once he gets power and liberty, what a deale of filth appears in him! we may learn by this to have charitable thoughts of some, of whom we have had hard thoughts before; we see if these men have any grace, grace may be in a mans heart lying under much corruption.

2. Secondly, learne to be humbled for that dishonour which comes to God by these divisions; thou spendest thy time in vexing and fretting at, in crying out against these breaches, but when was thy heart broken with the dishonour that God hath by them?

3. μέγιστος τῆς ἀληθείας ἔλεγχος οὐδὲ ὑπὸ τοῦ καιροῦ νικωμένης οὐδὲ τῆς ἔχθρας τὸν σπινθῆρα τῆς ἐν ἡμῖν ἀγάπης καταλυούσης, &c. Greg. Naz. Orat.

Thirdly, let these divisions confirme us in the maine, and settle us there more then ever; for do we not see that those many sorts of men who are divided, who oppose one another much, yet they all joyn in the things of the greatest consequence, they all witnesse against the common enemy? *This*, sayes *Nazianzen*, *is the greatest argument of the truth, that it is not overcome by time, neither can enmity one against another put out that little sparke of the love of it that is in us, &c.* If a mans house stands after many shakings of strong windes, he concludes the foundation

dation is good, this ſatisfies him, though ſome tiles be ſhaken off.

Fourthly, let us bleſſe God who hath carryed on the work of Reformation thus farre, notwithſtanding our diviſions; we were afraid that theſe differences, not ſo much betweene the good and bad, but betweene the good and good, would have undone all, and yet behold the Lord beyond our thoughts, how infinitely beyond our deſerts, hath carryed on the work hitherto, ſo as it gets ground, though it be not ſo ſpeedily brought to an iſſue as we would have it. 4.

Fiftly, let us hence raiſe our hopes in this, that Satans time is not long; his raging and foming ſo violently, doth evidence it to us. Surely Chriſt our Prince of Peace is at hand, he will tread down Satan under our feet ſhortly. 5.

Sixtly, let us from theſe ſtirs without, be put upon the labouring to make and to confirm peace within. Oh conſider, is the breach between man and man ſo grievous? how grievous is that which is between God and the Soul! I find it hard, and doubt whether it be poſſible to be at peace with men in this world; I find them of ſuch froward, peeviſh, ſelfiſh, wilfull ſpirits, even many who ſeem to be good men otherwiſe, but God gives many encouragements to poor ſouls to come unto him; he is a God of love and mercy, he delights not to grieve the children of men, to cruſh under his feet the priſoners of the earth: he is willing to be reconciled to ſinners: there is nothing that his heart is more ſet upon, then reconciliation with wretched ſinfull ſouls. Oh that in theſe ſad dayes of miſerable diſſentions, I might be bleſſed with the comforts of the reconciliation of my ſoul with God! if this were, I hope I ſhould be able contentedly to bear, and with ſtrength to paſs through all thoſe heart-ſadning evils cauſed by theſe breaches and diſſentions there are amongſt us. This were a good uſe indeed, made of ſuch evill things, if mens contending with you ſhall thus further your peace with God; what he once ſaid of *Adams* ſin, it was *Felix peccatum*, a happy ſin, becauſe it occaſioned ſo much good in Mans Redemption: So I may ſay of that ſtrife and contention there is among us, it is *felix contentio*, a happy contention, that God hath turned to ſo much good unto you. 6.

I have read of *Robert Holgate*, who was Arch-Biſhop of *York*,

becauſe he could not peaceably enjoy his ſmall living in *Lincolne-ſhire*, in regard of the litigiouſneſſe of a neigbouring Knight, comming to *London* to right himſelfe, he came into the favour of King *Hen.* the 8. and ſo got by degrees the Archbiſhoprick of *York*, he thought he got well by the litigiouſneſſe of this Knight; but if the ſtrifes of men ſhall put thee upon thoſe providences and duties which ſhall be ſo bleſſed unto thee, as to further thy getting into the favour of the high God, and the enjoyment of the ſoule-ſatisfying ſweetneſſe there is in peace with him; what cauſe ſhalt thou have of admiring free grace, which hath brought to thee ſo great a good from ſo great an evil? and if theſe ſtrifes have been a meanes to move thy heart Godward for thy making thy peace with him, let them alſo put thee on ſtill to further, to confirme, to ſettle, to maintaine thy peace with him. VVhen the winde and ſtorme riſe, the Traveller plucks his cloak the cloſer about him; theſe dividing times are ſtormy times, labour to get your ſouls to the harbour under ſhelter, labour to make ſure of that one thing neceſſary; the more ſtrangely men looke upon you, let your hearts be ſtirred up to ſeek with the more ſtrength the face of God, that you may never look upon it but with joy. You hear harſh notes abroad, ſuch things as grieve you at the heart, labour ſo much the more to keep the bird alwayes ſinging in your boſome.

7. 7. If your peace be made with God, bleſſe God for it. It is a great mercy for a man in theſe times of trouble, to have reſt in his own ſpirit, while others are toſſed up and down in the waves of contention, you ſit quietly in the Arke of a good conſcience, bleſſing the Lord that ever you knew him and his wayes.

8. 8. Labour to make up your want of that good and comfort you heretofore had in Chriſtian communion, with a more cloſe and conſtant communion with the Lord, who hath been pleaſed to ſpeak peace unto you. Although I have not that comfort in communion with the ſtreams, yet I may find it fully made up in the fountain.

9. 9. By way of *Antiperiſtaſis*, let us labour to be ſo much the more united with the Saints, by how much we ſee others to be divided: *Men make void thy Law*, ſayes *David*, *therefore doe*

I love it above gold. We uſe to put a price upon things that are rare: what makes Jewels to be of that worth, but for the rarity of them? Unity, hearty love, ſweetneſs of communion among brethren, is now a very rare thing, a ſcarce commodity, let us prize it the more, and you who do enjoy it, bleſs God for it.

10. The more confuſed, broken, and troubleſome we ſee things to be, the more let our hearts be ſtirred up in prayer to God, putting him in mind of all thoſe gracious promiſes that he hath made to his Church for peace and union: Lord is it not part of thy Covenant with thy people, that *thou wilt give them one heart?* haſt thou not ſaid that they ſhall *ſerve thee with one ſhoulder?* haſt thou not told us that thou wilt *make Jeruſalem a quiet habitation*, that thou wilt *take away violence, that there ſhould be no pricking bryar nor grieving thorn?* 10.

11. Thoſe whoſe conſciences can witneſſe to them, that it hath been their great care not to enwrap themſelves in the guilt of theſe diviſions, but they can appeale to God that they have endeavoured after peace ſo far as they could with a good conſcience, let them bleſs God for this mercy, it is a great deliverance to be delivered from the guilt of thoſe diviſions. *Deut.* 33.8. *Of Levi he ſaid, Let thy Urim and Thummim be with thy holy One, whom thou didſt prove at Maſſah, and with whom thou didſt ſtrive at the waters of Meribah.* *Maſſah* ſignifies *tentation*, and *Meribah*, *contention*. Places and times of contention are places and times of tentation. Now if God ſhall prove us at thoſe places in thoſe times, and we be found upright, this will bring a bleſſing upon us. At thoſe waters where the people murmured, contending even with God himſelfe, *Aaron* (though there was ſome weakneſſe in him) yet kept himſelfe from being involved in the guilt of that ſinne of contending with God. And *Sol-Jarchi*, with other of the Hebrewes, ſay, that the Levites were not in that ſinne neither; which they thinke that place *Malachie* 2. 5. refers unto, *My covenant was with him of life and peace, for the feare wherewith he feared me, and was afraid before my name.* The feare of God was upon *Levi*, at that time he dared not contend as then others did, and therefore my covenant of life and peace was and is with him. We have been theſe three or foure yeeres at theſe waters 11.

of *Massah* and *Meribah*, God hath tryed us. How happy are those who have held out, who have kept their consciences free, upon whom the fear of God hath been, and through that feare of his, have walked before him in the wayes of truth and equity? The blessing of the Covenant of Life and Peace be upon them for ever.

CHAP. XXXI.

The Cure of our Divisions.

WHat gracious heart is not cut asunder with griefe for those sore and fearfull evils that there are in, and come from our divisions, and is not even the second time cut asunder with carefull thoughts in it selfe, what may be done to heal them? *Mat.*6.25. Christ forbids that carking care that cuts our hearts, when it is in matters concerning our selves, yea for our lives, μὴ μεριμνᾶτε, *take no thought for your life*, so it is in your bookes: but the word signifies, Doe not take such thought as should cut your hearts asunder: so v.28. τί μεριμνᾶτε; why doe you divide your hearts? and *ver.*31. μὴ μεριμνήσητε, and *ver.* 34. μὴ μεριμνήσητε again. But though this charge of Christ be doubled and doubled againe, against our carefull dividing cutting thoughts about our selves, yet for the uniting the hearts of the Saints together for the good of the Church, this heart-cutting care is not onely allowed, but required, 1 *Cor.*12. 25. *That there should be no schisme in the body, but that the members should have the same care one for another.* The words are, *That the members may care*, the same thing one for another, and that with dividing, cutting care, *that there might be no schisme in the body.* The word that is here for *care*, is the same that in the former places in the 6. of *Mat.* is *forbidden.* The expressions of my thoughtfull cares about this work, is the subject at this time: When I set my self about it, my heart doth even ake within me at the apprehension of the difficulty of it. There are some diseases that are called *opprobria medicorum*, the disgraces of Physitians, because they know not what to say or doe to them; or if they do any thing it is to little purpose. If there be any soule-disease that is *opprobrium Theologorum*, the disgrace

τὸ αὐτὸ ὑπερ ἀλλήλων μεριμνῶσι τὰ μέλη.

disgrace of Divines, it is this of contention and division. How little has all that they have studied and endeavoured to do, prevailed with the hearts of men? What shall we do? Shall we but joyn in this one thing, to sit down together, and mourn one over another, one for another, till we have dissolved our hearts into teares, and see if we can thus get them to run one into another? Oh that it might be, what sorrow soever it costs us!

We read *Judges* 2.12.3,4,5. the Lord sent an Angell from *Gilgal* to the men of *Israel*, who told them how graciously he had dealt with them, yet they had contrary to the command of God made a league with the inhabitants of the Land, for which the Lord threatned that they should be as thorns in their sides. When the Angell spake these words to the children of *Israel*, the people lift up their voice and wept. And they called the name of that place *Bochim*, a place of tears. Their sin was too much joyning, joyning in league where God would not have them: those whom they joyned with, God told them should be thornes in their sides. Upon this they wept, and that so sore, that the place received its name from their weeping. But oh that the Lord would send his Angell, yea his Spirit to us, to convince us of our evill, that we to this day have not joyned in sure league one with another, but are thorns in the sides of one another: and that after so many mercies, such great deliverances from our bondage, from the rage of ungodly men, yea that we are so false one to another, though the Lord hath never broke covenant with us, which was the heart-breaking argument the Angell used, *ver.* 1. Yea the Lord hath done abundantly for us, beyond our hopes, desires, thoughts, and that after all this there should be nothing but breaches and divisions amongst us, that we should be not only thornes, but speares and swords in one anothers sides, piercing to one anothers hearts. Are we the children of *Israel*? Let our hearts then break for the breaches of our hearts. Let them break, and melt, and mourn, and bleed, and resolve that nothing shall comfort them, but peace with our God, and peace one wth another.

That one Text, 1 *Thes.* 4.9. were enough alone to pierce our hearts through and through. *As touching brotherly love, ye need not that I write unto you*, saith the Apostle, *for ye your selves are taught of God to love one another.* Oh Lord, what are we in these

dayes such kinde of Christians as these were? Oh that it were so with us, that we had no need to be wrote to, to be preached to, concerning this. Does it appear by our carriages one towards another, that we are taught of God to love one another? But that God may teach us this day, attend to what shall be said to you in his name, which I shall cast into these five heads:

2. *Joyning Principles.*
2. *Joyning Considerations.*
3. *Joyning Graces.*
4. *Joyning Practices.*
5. *Conclude with Exhortation.*

Wherein we shall endeavour to set before you the beauty and excellency there is in the heart, union, and mutuall love of Christians.

I shall not need to be long in these: For take away Dividing Principles, Dividing Distempers, Dividing Practices, and be thoroughly convinced of the evill of divisions, and one would think our hearts should of themselves run into one another. But that I may not seeme to leave our wounds open, so that aire should get into them, but endevour the closing of them, and so the healing, I shall speak something to these five Heads:

The first joyning Principle.

In the middest of all differences of judgement, and weaknesses of the Saints, it is not impossible but that they may live in peace and love together.

IF notwithstanding the differences from Gods mind, and many weaknesses, there may be peace and love between God & his Saints: then surely notwithstanding these things, the Saints may be at love and peace among themselves. Let this be laid for a ground, and let our hearts be much possessed with it, we shall finde it very helpfull to our closing. Away with that vain conceit which hath been the great disturber of Churches in all ages, if men differ in their judgement and practice in matters of religion,

ligion, though it be in things that are but the weakneſſe of godly men, yet there muſt needs be heart-burning and diviſion. Let all peaceable men deny this conſequence, Let us not ſay it will be ſo, and that our words may be made good afterwards indeed make it ſo: certainly the connection of them, if there be any, is rather from the corruption of our hearts, then from the nature of the things.

I have read of two Rivers in the Eaſt, *Sava* and *Dannby*, that run along in one channell threeſcore miles together, without any noyſe, and yet they keep themſelves diſtinct, the colour of the waters remain diſtinct, all along: why ſhould we not think it poſſible for us to go along cloſe together in love and peace, though in ſome things our judgements and practices be apparently different one from another? I will give you who are Scholers a ſentence to write upon your Study doores, as needfull an one in theſe times as any; it is this:

Opinionum varietas, & opinantium unitas non ſunt Ἀσύμβατα.

Variety of opinions, and unity of thoſe that hold them, may ſtand together.

There hath been much ado to get us to agree: we laboured to get our opinions into one, but they will not come together. It may be in our endevours for agreement we have begun at the wrong end. Let us try what we can do at the other end: it may be we ſhall have better ſucceſſe there. Let us labour to joyn our hearts to engage our affections one to another: if we cannot be of one mind that we may agree, let us agree that we may be of one minde.

Euſebius records a Letter that *Conſtantine* ſent to *Alexander* and *Arius*, before he apprehended the groſſeneſſe of *Arius* his hereſie, conceiving them to differ but in ſmaller things, he endevours to reconcile them: *For that* (ſayes he) *the things wherein you differ, concerneth not any waighty ſubſtance of our Religion, there is no reaſon why it ſhould breed at all any diviſion in minde, or diſcord in doctrine; and this I ſay not to compell you in this light queſtion, of what ſort ſoever it be, altogether to condeſcend unto the ſame ſentence: and though you diſſent amongſt your ſelves about a matter of ſmall importance, (for neither truly are we all in all things like minded, neither have we all the ſame nature and gift engrafted*

Euſeb. of the life of Conſtant. l. 2 cited by Socrates Eccl. Hiſt. lib. 1 cap. 4.

engrafted in us) nevertheless for all that the sacred unity may be soundly and inviolably retained among you, and one consent and fellowship conversed between all.

I have read of the like peaceable disposition in divers German Divines, meeting to confer about matters of Religion in difference, in *Marpurg*. The conclusion of their Conference was this: *Although we see we cannot hitherto fully agree about the corporall presence of the body and bloud of Christ in the bread and wine, yet both parts ought to declare Christian love one to another, as farre as every one can with a good conscience.* Oh that this were the conclusion of all our debates and conference, wherein we cannot come up fully to one anothers judgements. If we stay for peace and love till we come to the unity of the faith in all things, we must stay for it, for ought I know, till we come to another world. *Ephes.* 4.11,12. *He gave some Apostles, some Evangelists, some Pastors and Teachers, for the worke of the Ministery, till we all come in the unity of the faith, and knowledge of the Sonne of God, unto a perfect man.* The unity of the faith, and the perfect man will be both together; and when they are, there will be no more need of any ministry, there shall be no more preaching after we are all come to this unity: when that is done, our work is done for this world.

Quanquam inter nos hactenus non potuit plane convenire num verum corpus & sanguis Christi pane & vino corporaliter insit, debebat nihilominus utraque pars altera erga alteram declarare Christianam charitatem, quatenus id omnio cujusque conscientia ferre potest. Colloqu. Marpurgens. This subscribed by Luther, Melancthon, Oecolampadius, Brentius, Osiander, Zuinglius, Bucer, and others.

The second joyning Principle.

That shall never be got by strife, that may be had by love and peace.

WE would all fain have our wills: now that which lies uppermost upon many mens hearts, that which is the first thing they do, if their wills be crossed, is presently to strive and contend: but this should be the last thing, after all other means are tried: this should never be made use of but in case of pure necessity. We should first think, Is there any way in the world whereby it is possible we may have our desires satisfyed with peace, let us try this, and another way, a third, a fourth, yea a hundred wayes, if they lye between us and the way of strife, before we come to meddle with that. This rule you will find of very great use to order all our businesses in Churches & Com-

Common-wealths, of Townes, Families, yea whatsoever concernes any of your persons in reference to any other. The Apostle, 1 *Cor.* 12. rebuking the divisions of that Church, of which they are guilty more then any, for they had many among them of raised parts, of eminent gifts, and therefore puffed up more then others. Except God joynes eminency of grace, men of eminent gifts joyne lesse then others, whose gifts are meaner. Among those meanes he directs for union, when he speakes of love: *I will shew you*, sayes he, *a more excellent way*, *ver.* last; καθ' ὑπερβολὴν ὁδὸν, a way of the highest excellency, beyond any expression. The way of love, of the engaging hearts one to another, is the only way to bring men to unity of judgement: yea the only way when all is done, for men to have their wills. I may give you this or the other rule to bring you to think and do the same thing, but that which hath an excellency in it with an *Hyperbole*, is the way of love. If you could get your mindes by other wayes, certainly you cannot enjoy it with that sweetnesse and comfort as you may if you have got it this way.

Marcus Cato repented that ever he went by sea when he might have gone by land (it seems the skill of those times for Navigation was not great) but certainly there is no man living but hath cause to repent him that ever he got that by strife & contention that he might have got by love & peace. What hinders why soft and gentle words may not prevaile, as well as hard and bitter language? Why may not a loving winning carriage do as much as severe rigid violence? If it may, thou provideſt ill for thine own peace and comfort, to leave this way and betake thy self to the other. Tell me, were it a signe of valour in a man to draw his sword at every Whappet that comes near him? yea at every Fly that lights upon him? Were it not folly and madnesse? Why? he may by putting forth his finger put them off from him. Thy froward cholerick spirit is ready to draw at every thing that thou likest not. This is thy folly: thou mayest with lesse adoe have what thou hast a minde to. If I would put a Feather from me, I need not strike violently at it, a soft gentle breath will do it better. Why should a man labour and toyle till he sweats again, to take up a pin? Have none of you sometimes made a great stirre in your families about that which when the stir is a little over

Plutarch in his life.

you plainly see you might have had as well with a word speaking: and hath not your heart secretly upbraided you then? Try the next time what you can do by faire and gentle meanes. Why should we let the strength of our spirits run waste? Let this be a constant rule; never make use of severity till you have tryed what clemency will do: there is more power in that to conquer the hearts of men you would faine have yeild to you, then you are aware of.

Plutarch reports of *Philip* of Macedon, that when one *Arcadion* railed on him, the Courtiers would have had him dealt severely with; but *Philip* took another course, he sends for him, and spake gently to him, and shewed great love and respect to him: upon this *Arcadions* heart was turned, so as there was no man in the world that *Arcadion* spoke more honourably of then of *Philip*, whereseever he came. After a while *Philip* met with those who would have had him to have revenged himself upon *Arcadion*, What say you now of *Arcadion*? sayes he: How doth he now behave himself? There is no man living, say they, speaks better of you now then he. Well then, sayes *Philip*, I am a better Physitian then you; my physick hath done that which yours never would have done.

Plutarch in the life of Fabius.

The like he reports of *Fabius*, who was called the Romans Target: When he heard of a souldier who was valiant, yet practised with some others to go and serve the enemy, he calls him to him, and in stead of dealing with him in rigour, tels him he had not had recompense according to his desert, and gives him honourable gifts, and so gaines him to be faithfull for ever. And sayes he, *As Hunters, Riders of Horses, and such as tame wilde beasts shall sooner make them leave their savage and churlish nature by gentle usage and manning of them, then by beating and shackling them; so a governour of men should rather correct by patience, gentlenesse, and clemency, then by rigour, violence, and severity.* None but a cruell, harsh, sordid spirited man, will say, I had rather men should fear me then love me: God prizes most what he hath from us by love.

The third joyning Principle.

It is better to doe good, then to receive good.

ACtive good is better then paſſive; only God himſelfe, his Angels and Saints do good; all creatures can receive good. This principle would quickly joyne us; for if this were in mens hearts, they would ſtudy to do all the good they could to one another, and ſo gaine upon one anothers hearts: and the more good we doe to any, the more will our hearts be inclinable to love them. The very communication of goodneſſe, if it be out of a good ſpirit, carryes the heart along with it to the ſubject this good is communicated to: the more good God doth to any, the more he loves them. God hates nothing that he hath made, but loves what there is in any thing of his work: but when he communicates his grace, his Spirit, when he gives his Chriſt in theſe gifts, he gives his heart: they do not only come from love, but they make the ſubject further lovely in his eyes. So it is with us in our proportion: if you take a poore childe from the dunghill, or out of the Almes-houſe, and make him your heyre, you do not only do this good to him becauſe you love him, but you alſo love him more, becauſe you look upon him as an object of your goodneſſe as one raiſed by you. *Titus* accounted that day loſt, a day wherein he had not raigned, if he had done no good. This principle would make men great as well as good. It is the glory of God that he does ſo much good. And if men could account this greatneſſe, ſatisfying greatneſſe, the moſt and greateſt contentions that are in the world would be layd down: for what do men contend ſo much for as for greatneſſe?

Hodie non regnavimus, quia neminem officimus beneficio.

The fourth joyning Principle.

The good of other men is my good as well as theirs.

WE are all of one body: whatſoeuer good others have, it is the good of the body; it makes them ſome way able to doe that good that we would have done, or at leaſt that we ſhould deſire to have done. *Plutarch* ſayes that *Solon* made a law

whereby every man was enabled to sue whosoever wronged his neighbour, as if he had wronged himself; he gave this reason for it, There is no good that one man has in a Common-wealth, but it is another mans as well as his.

Community in the Church is more. 1 *Cor.*3.22. *Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, you are Christs, and Christ is Gods.* If you be godly you have an interest in all the eminent godly men in the world, in all their gifts, their graces, in all they have or do; all that is in the world that hath any good in it, is yours, yea what is evill shall be serviceable to you for good. This is brought by the Apostle to quiet the jarrings and contentions that were amongst the Corinthians. One would be for *Paul*, another for *Apollos*, sayes the Apostle, What need this contention, who you are for, and who another is for? they are all yours, all the excellency there is in them is the good of every one of you. A speciall reason why men contend so much, is, they think the good that other men have is their evill, therefore they must either get it to themselves, or darken it in those that have it. But such men acted by such a principle are poore, low-spirited men. A man of a raised, enlarged spirit, opens his heart that it may be filled with that infinite good in which there is all good. Now if it be that good my soul closeth with, and is satisfied in, then whatsoever hath any goodnesse in it, be it where it will, it flowes from this Infinite Ocean of good that my soul is launched into, and some way or other flows into this againe; though thorough mens corruptions, there may be windings and turnings in the course of it, yet hither it comes at last, and therefore it is mine as really and truly as any I have in mine own hand: my soul then shall rejoyce in all the good I see my brethren have, in all they do, I will blesse God for it, and seek the furtherance of it what I can. Surely this man must needs be a man of peace and love.

The fifth joyning Principle.
My good is more in the publique then in my ſelfe.

THe ſtrength, ſafety, excellency of a Cabbin in a Ship conſiſts not ſo much in the boards of the Cabbin, or the fine painting of it, as in the ſtrength and excellency of the ſhip.

It is becauſe we have ſuch private ſpirits that there are ſuch contentions among us: were we more publique ſpirited, our contentions would vaniſh. When I read of what publique ſpirits many of the Heathen were, I am aſhamed to look upon many Chriſtians. *Paulus Æmilius* hearing of the death of his children, ſpake with an undaunted courage thus, *That the Gods had heard his prayer, which was, that calamities ſhould rather befall his family, then the Common-wealth.* The publikeneſs of his ſpirit made it very ſweet and lovely: the ſtory ſayes of him, he intreated them gently and graciouſly whom he had ſubdued, ſetting forward their cauſes, even as they had bin his confederates, very friends and neer kinſmen. Publique ſpirited men are men of ſweet and peaceable ſpirits.

The ſixth joyning Principle.
What I would have others doe to me, that will I endeavour to doe to them.

WOuld not I have others beare with me? I then will bear with them. I would have others do offices of kindneſſes to me, I will then do offices of kindneſſes to them. I would have the carriages of others lovely, amiable to me, mine ſhall be ſo to them. I would have others live peaceably with me, I will do ſo with them. This rule of doing to others as I would be done to, is a law of juſtice; ſuch juſtice as keeps the peace. *Alexander Severus* the Roman Emperour, was much taken with this: he ſayes he learned it from the Chriſtians, if he had to deal with his common Souldiers that did wrong, he puniſhed them: but when he had to deal with men of worth and dignity, he thought it ſufficient to reprove them with this ſentence, Do as ye would be done by. Petro Mexia in the lives of the Roman Emperours.

Chryſoſtome in his 13. Sermon to the people of *Antioch*,

ὐ χρεία πολλῶν λέγων τὸ θέλημα σοῦ γενέσθω νόμος σεῖς ἐυεργετεῖσθαι ἐυεργέτησοο ἕτερον, &c.

makes use of this principle, thus, After Christ had spoken of many blessednesses, (sayes he) then he sayes, *Those things you would have others to do to you, do you to them: as if he should say, There needs not many words, let thine own will be thy law: would you receive benefits? bestow benefits then: would you have mercy? be mercifull then: would you be commended? commend others: would you be loved? then love. Be you the Judge your selfe, be you the Law-giver of your owne life. That which you hate, doe not to another. Cannot you endure reproach? doe not you reproach others. Cannot you endure to have others envy you? doe not you envy others. Cannot you endure to be deceived? do not you deceive others.*

The seventh joyning Principle.

It is as great an honour to have my will by yeelding, as by overcomming.

MAny men in their anger will say, I will be even with him. I will tell you a way how you may be above him: forgive him. By yeilding, pardoning, putting up the wrong, you shew you have power over your self, and this is a greater thing then to have power over another. *Numb.* 14.17,18. *Now I beseech thee let the power of my Lord be great, pardon, I beseech thee, the iniquity of this people, vers* 19. and by this thou maist honourably prevaile with thy Brother: hereby shalt thou heap coals of fire upon his head.

Plutarch. de cohibenda ira.

I have read of two famous Philosophers falling at variance *Aristippus* and *Aeschines*, *Aristippus* comes to *Aeschines*, *Shall we not be friends?* sayes he. *Yes with all my heart* saith *Aeschines*. *Remember*, saith *Aristippus*, *that though I am your elder, yet I sought for peace. True*, saith *Aeschines*, *and for this I will alwayes acknowledge you the more worthy man; for I began the strife, and you the peace.*

The eighth joyning Principle.

I will never meddle with any strife but that which shall have peace to the end of it.

NO war is good upon any terms, taken up upon the justest ground, except it aymes at peace. *Bellum minime bellum:*

that

that Souldier is a murtherer that sheds bloud not in reference to peace. The Swords and Ensignes of Souldiers should have this Motto upon them, *Sic quærimus pacem*, Thus we seek Peace. *Hercules* his Club was made of the Olive, the emblem of Peace.

The ninth joyning Principle.

No man shall ever be mine enemy, that is not more his owne then mine, yea more the enemy of God then mine.

IF a man offends me meerly through weakneſs, this is his affliction, in this he is neither an enemy to himſelf nor me; he mourns for it, and I will pitty him in his mourning; he is more troubled for what he hath done, then I have cauſe to be for what I have ſuffered. If he offends willingly and purpoſely, he is his own enemy more then mine. When *Latimer* was couſened in buying a commodity, his friends telling him how he was cheated of his money, he fell a mourning for him that had cheated him, *He hath the worſt of it*, ſayes he. If my heart riſes againſt a man in this, and I ſeek to oppoſe him in his way, it may very well be interpreted to be out of love to him, for my heart riſes againſt his enemy, I oppoſe his enemy, even himſelf, but an enemy to himſelf, more then to me; he hath hurt me a little, but himſelf more. I am troubled a little for the wrong I ſuffer, but more for the evill he hath done. If his wayes be enmity to God, I will oppoſe him, becauſe I love God, and no farther then wherein I may manifeſt my love to God rather then hatred of him. When *Servetus* condemned *Zuinglius* for his harſhneſs, he anſwers, *In other things I will be milde, but not ſo in Blaſphemies againſt God.* Let us keep our enmity within theſe bounds, and the peace of God will not be broke.

In aliis mansuetus ero, in blaſphemiis in Chriſtum non ita. Zuing. In. ep. ad Server.

The tenth joyning Principle.

I had rather ſuffer the greateſt evill, then doe the leaſt.

IF when others wrong you, you care not what you do to right your ſelf: This is your folly and madneſs, Such a one hurt me, and I will therefore miſchief my ſelf; he hath pricked me with a pin, and I will therefore in an anger run my knife into my ſide. If in all we ſuffer we be ſure to keep from righting our ſelves

selves by any wayes of sin, there will not be much peace broke. Such an one is thine enemy, and wilt thou of one enemy make two? wilt thou also be an enemy to thy self, yea a greater enemy then he or any man living can be to thee? for all the men in the world cannot make thee sin, except thou wilt thy self.

The eleventh joyning Principle.
I will labour to do good to all, but provoke none.

A Father hath not so much power over his child, as to provoke him. *Col.*3.21. *Fathers provoke not your children to wrath.* Surely if a man hath not this power over his child, he hath it not over his friend, his neighbour, much less his superiour: yet how many take delight in this, Such a thing I know will anger him, and he shall be sure to have it! Oh wicked heart! dost thou see that this will be a temptation to thy brother, and wilt thou lay it before him? dost thou not pray for thy self and for him, *Lord lead us not into temptation?* we should account it the greatest evill to us of all the evills of afflictions, to be any occasion of sin to our brother; but what an evil should this be to us, to provoke our brother to sin? if we will needs be provoking, then let the Apostles exhortation prevaile with us, *Heb.*10.24. *Let us consider one another to provoke unto love, and to good works:* Let us not consider one another in a way of curiosity and emulation, to envy, or find fault with one another, from whence frowardness, pride, hatred, dissentions, factions may arise, saith *Hyperius* upon the place, but consider one another, so as we may further the good of one another, so as to make one another quick and active in that which is good.

Non curiositate vel æmulatione ut eos invidiose deferamus, aut reprehendamus, unde proveniat, fastus, odia, dissidia, factiones possint oriri, &c. Hyper. in Heb. c. 10. v. 24.

The twelfth joyning Principle.
Peace with all men it is good, but with God and mine owne conscience it is necessary.

But how will this joyn us one to another?

Answ. Very much, both as it holds forth the goodness of peace with all men, and as it carryes the heart strongly to the making and keeping peace with God and a mans own conscience. This peace with God and a mans own conscience will so

ſo ſweeten the heart, that it cannot but be ſweet towards every one; a man who hath ſatisfaction enough within, can eaſily bear afflictions and troubles that come without. When *Saul* had made great breaches between God and his ſoul, and in his own conſcience, then he grew to be of a very froward ſpirit towards every man, before his Apoſtacy he was of a very meek and quiet ſpirit, but this ſowred his ſpirit, and made it grow harſh, rugged, and cruell; This is the cauſe of the frowardneſs of many men and women in their families, and with their neighbours, there are ſecret breaches between God and their own conſciences.

The thirteenth joyning Principle.

If I muſt needs erre, conſidering what our condition is here in this world, I will rather erre by too much gentleneſſe and mildneſſe, then by too much rigour and ſeverity.

MAns nature is more propenſe to rigour, then to lenity; but the account of overmuch lenity is eaſier then of too much rigour. Men who are of harſh, ſowre ſpirits themſelves, are ready to think that God is ſo too. As the *Lacedemonians* becauſe they were of a warlike diſpoſition, they repreſented their Gods all armed. But God is love: there is anger and hatred in God as well as love: but God is never ſaid to be anger or hatred, no not juſtice it ſelf; but he loves that expreſſion of himſelf to the children of men, *God is love*. If God intended that all things amongſt men, either in Church or Common-wealth, ſhould be carryed with ſtrictneſſe of juſtice, he would rather have governed his Church and the World by Angels, who have right apprehenſions of juſtice, who are themſelves perfect, altogether free from thoſe evils that are to be puniſhed, then by men, whoſe apprehenſions of juſtice are exceeding weak, unconſtant, partiall, as often falſe as true, and have much of that evill in themſelves that they judge in others.

Melius eſt propter miſericordiam rationem reddere, quam propter crudelitatem.

The last joyning Principle.
Peace is never bought too deare, but by sin and basenesse.

WE use to say, We may buy Gold too deare, and so we may Peace: but whatsoever we pay for it beside sinne and baseneſs, we have a good bargain. *Suidas* tells of the Emperour *Trajan*, that he would cut his own cloaths to binde up the wounds of his Souldiers. We ſhould be very pitifull to ſouldiers, who are wounded to keep us whole. We ſhould binde up their wounds, though it coſt us dear: but eſpecially our care ſhould be to bind up thoſe wounds that by diviſions are made in Church and Common-wealth: and well may we be willing to cut our cloathes to binde them up, when the evill of them is ſuch as either does or ſhould cut our hearts. But though peace be a rich merchandize, yet we muſt not ſaile too far for it, not ſo farre as to ſinne. We read 2 *Kings* 23. 13. Mount Olivet is called the Mount of corruption, becauſe of the Idolatry committed upon it. Though we are to prize Mount Olivet at a very high rate, with the Olives growing upon it, yet we muſt take heed that we make it not a Mount of corruption. We may give peace to buy truth, but we may not give truth to buy peace. We may be bold with that which is our own to purchaſe peace, but not with that which is Gods: yet we muſt not be baſe in our yielding in things naturall or civill for peace ſake, that is,

1. Firſt, we muſt not for our own private peace yield to that which is like to prove publique diſadvantage and diſturbance. There is a notable ſtory of a Turkiſh Emperour, perceiving his Nobles & people to be offended that he was ſo ſtrongly in love to his Concubine *Irene*, his heart vvas ſo taken vvith her that he grevv remiſs in his regard to the Stern of the State. Nothing muſt be done but as *Irene* vvould have it: vvhatſoever reſolutions there vvere of any good to the State, yet *Irene* muſt be conſulted vvithall before they were put in execution, & if they pleaſed not her all was daſhed, ſo much did he dote upon *Irene*. This the Nobles and State could not bear: he therefore at laſt ſo far conſidered the publique, as he overcame his doting affections. He brought *Irene* before them, and ſayes, That ye may ſee how much I prize the content of my people, I ſacrifice her to them,

and

and so drew his sword, and slew her with his own hands before their eyes. If according to her demerits for drawing his heart away from the good of the Common-wealth, she had bin given up to the sword of justice, it might have satisfied as well. But lest I be thought to be too literall, give me leave to allegorize upon this *Irene*. Her name is a Greek name, Εἰρήνη, it signifies peace: we must not so dote upon our *Irene*, our private peace, that the publique should suffer for the sake of it. This is baseness: let her be sacrificed for publick good; this is true generousness.

Secondly, that is baseness, when our yeilding is thorough ignorance, cowardize, base fear, not from a principle of wisdome and understanding: not so much out of true love to peace, as a foolish, ignorant, sottish, sordid spirit of our own: whereas had we had a spirit of wisdome and courage, we might have peace upon more honourable terms. Indeed many think every kinde of yeilding baseness, but they are for the most part such as are not put to any great triall themselves. But when our consciences tell us, that what we do is what the rule allowes us; it is not because we would avoyd trouble, but we find thorough Gods grace, our hearts in some measure prepared for suffering, if God were pleased to call us to it, in any thing wherein he may have glory, and the publick may be benefited. But because all things duly considered, we see that God in such a way shall have more glory, and our brethren generally more good: therefore whatsoever becomes of our particular in regard of esteem, or other wayes, we are willing to yeild, and in this we finde our hearts as much closing with God, enjoying Communion with him in all holinesse and godly fear, and in other things that go as near to us, we are able to deny our selves as much as ever: in this we may have comfort, that it is not baseness that makes us yeild, but rather the grace of God enabling us to rule over our own spirits. The peace that we thus purchase with the suffering much in our names, and the loss of many comforts does not cost us too dear. 2.

Cap. XXXII.

Joyning Considerations.

The first. The consideration of the many things wherein God hath joyned us.

God hath joyned us together as we are men: we are not dogs, not wolves, let us not be so one to another. *Act.* 7.26. *Moses* speaks thus to those who strove one with another; *Sirs, ye are brethren, why do yee wrong one another?* The words in the Greek are, ἄνδρες ἀδελφοί ἐστε, men yet are brethren. There is a consideration in this, that ye are men: if there were no more, yet ye should not strive one with another, but much more considering ye are brethren. If we be men, let us be humane. What is the meaning of humanity, but courteousnes, gentlenes, pleasantnes in our carriages one towards another? But still the consideration growes higher, as we are the same Country-men, of old acquaintance, in the same imployment, of the same family and kindred, but above all, joyned in such a blessed root, the fountain of all love and peace. *Ephes.* 4.4. presents this consideration most fully to us. The reason the Apostle gives why we must keep the unity of the Spirit in the bond of peace, is, because *there is one body, and one Spirit, ye are called in one hope, one Lord, one faith, one baptisme, one God and Father of all.* Here you have seven Ones together in two or three lines. It is very much that the spirit of God should joyn so close together seven Ones; surely it is to be a strong argument for us to unity.

First, one Body. The meanest member yet it is in the body. Is it comely for the body of Christ to be rent and torn? any reference to Christ might perswade unity, but union with Christ as the members with the body, what heart can stand against the strength of this? What can cause one member to tear and rend another, but madnes?

2. One Spirit, 1 *Cor.* 12.11. that one and the self same spirit: he does not only say, The same spirit; but, The self same spirit: and as if that not enough, he addes One to the self same, and that yet not enough, he sayes, That one, all this is in the Greek, τὸ ἓν καὶ τὸ αὐτὸ πνεῦμα. The repeating the Article hath a great

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elegancy in it. And is not this one Spirit the Spirit of love and meekneſſe? What does a froward contentious ſpirit do in thee, who profeſſeſt thy ſelf to be a Chriſtian? What, ſayes *Cyprian*, does the fierceneſs of Wolves, the madneſſe of Dogs, the deadly poyſon of Serpents, the bloudy rage of Beaſts, in a Chriſtians breaſt?

Quid facit in pectore Chriſtiano luporum ſeritas? canum rabies? venenum letbale ſerpentium? cruenta ſevitia beſtiarum? Cypr. de unitate Eccleſ. Num. 29.

3. Called in one hope. Are not you heyres, joynt heyres of the ſame Kingdome, and do you contend as if one belonged to the kingdome of light, and the other to the kingdome of darkneſſe?

4. One Lord. You ſerve the ſame Lord and Maſter. Is it for the credit of a Maſter, that his ſervants are alwayes wrangling and fighting one with another? Is it not a tedious thing in a family that the ſervants can never agree? Mark how ill the Lord takes this, *Mat.* 24. 49, 50, 51. that evill ſervant who begins to ſmite his fellow-ſervants, provokes his Lord againſt him ſo as to come upon him with ſuch ſeverity as to cut him aſunder, and to appoint his portion with the Hypocrites; διχοτομήσει, he will *dichotomize* him, divide him in two; he by his ſmiting his fellow-ſervants makes diviſions, but his Lord will divide him. It may be he pretends that his fellow-ſervants do not do their duty as they ought; as if he were more carefull of the honour of his Lord then others who are of a different way from him. But in the meane while he inveighs againſt others, ſmiting them with the tongue, and otherwiſe as he is able. He ſits at full Tables, eats and drinks of the beſt, with ſuch as are carnall and ſenſuall, but they are great men, to have their countenance is brave; this is extreme ſutable to a carnall heart, who yet keeps up a profeſſion of Religion, hath ſome forme of godlineſſe; he is afraid to loſe his fleſhly contentment, therefore he ſmites thoſe who ſtand in his way: Thus diviſions and troubles are made in Gods family: The Lord the maſter of it will reward accordingly; he will divide ſuch by cutting them aſunder, and appointing them their portion with the Hypocrites.

5. One Faith. What though we agree not together in ſome things of leſſer moment, yet we agree in one faith. Why ſhould we not then keep the unity of the Spirit in the bond of peace? The agreement in the faith one would think ſhould ſwallow up all other diſagreements. We ſhould rather bleſſe God for keep-

ing men found in the faith, then contend with them for lesser mistakes. When the Pharisees, *Acts* 23.9. understood that *Paul* agreed with them in that great doctrine of the Resurrection, they presently overlooked his other differences, saying, *we finde no evill in this man.* Our Brethren agree with us in more Fundamentals then this, and yet we can finde evill in them, and aggravate their evill beyond what it is, and improve it all we can against them. This is worse then Pharisaicall.

Hoc vero me garvitor excruciat, & valde absurdum est, inter fratres ab eandem fidem à patria, exules, ac profugos, dissidium oriri, & quidem hæc de causa quæ sola debuerat in hac vestra dispersione quasi sacrum vinculum vos simul devinctos tenere, &c. Calv. Anglis Francford.

Master *Calvin* in his Epistle to our Countreymen at *Frankford*, fled for their lives in witnesse to the truth, yet miserably jarring and contending one against another there, to the scandall of all the Churches of God in those parts, begins his Epistle thus: *This doth grievously torment me; it is extremely absurd that dissentions should arise amongst brethren, exiles, fled from their countrey for the same faith, and for that cause which alone in this your scattering, ought to be to you as a holy band, to keepe you fast bound together.* Their contentions were about Church-worship.

6. One Baptisme. We are baptised into Christs death, and is not that to shew that we should be dead to all those things in the world that cause strife and contention among men? Our Baptisme is our badge, our livery, it furthers somewhat the unity of servants that they weare all one livery.

7. One God. Though there be three persons in the Divine Nature, and every person is God, yet there is but one God; here is an union infinitely beyond all unions that any creature can be capable of; the mystery of this union is revealed to us, to make us in love with union. Our interest in this one God is such a conjunction, as nothing can be more.

Josephs brethren, *Gen.* 50.17. looked upon this, as having very great power in it to make up all breaches, to heal all old grudges. After their Father was dead, their consciences misgave them for what they had done to *Joseph*, they were afraid old matters would break forth, and that *Joseph* would turn their enemy; now how do they seek to unite *Josephs* heart to them? *We pray thee*, say they, *forgive the trespasse of the servants of the God of thy Father*, and the Text sayes, *Joseph wept when they spake unto him.* Oh this was a heart-breaking speech to *Joseph*, The servants of the God of my Father; Shall my heart ever be

estranged

ſtranged from the ſervants of the God of my Father? The Lord forbid. This offence indeed was great, but their God is my God, & he was my Fathers God; this argument had more in it to draw *Joſephs* heart to them, then if they had ſaid, We are your brethren, we came from the ſame loynes you did: True, that is ſomething, but the ſervants of the God of thy Father is much more. Let us look upon all the godly, though they have many weakneſſes, though they have not carryed themſelves towards us as they ought, yet they are the ſervants, yea the children of our God, and of our fathers God; let this draw our hearts to them. If they be one with us, in their intereſt in one God, let them be one with us in the affections of our heart, to love them, delight in them, and rejoyce in communion with them.

One God and Father. *Mal.* 2. 10. *Have we not all one Father? hath not one God created us? why do we deale treacherouſly every man againſt his brother? Job* 31. 15. *Did not he that made me in the wombe, make him? and did not one faſhion us in the wombe?* Is it ſeemly that one mans children ſhould be alwayes contending, quarrelling and miſchieving one another? do you thinke this is pleaſing to your Father? It followes in that 4. of *Epheſ. who is above all, and through all, and in all.* You have enough in your Father to ſatisfie your ſoules for ever, whatſoever you want other wayes; he is above all; he that is ſo glorious and bleſſed, infinitely above all things, hath put honour enough upon you, that he is your Father; why will you contend and quarrell about trifles? He hath abſolute authority to diſpoſe of all things as he pleaſeth; let not the different adminiſtrations of his, to ſome in one kinde, to ſome in another, be matter for you to contend about. *And he worketh in all.*

Thoſe gifts and graces eſpecially that are in his children, are his workings; that ſome have more then others, it is from his working. You may ſee the workings of your Father in the hearts of your Brethren. *He is in all.* Men may have children in whom little or nothing of their Father appeares, but God is in all his children, notwithſtanding all their weakneſſes, therefore our hearts ſhould be in them and with them. This Scripture is one of the moſt famous Scriptures for the union of the Saints in one, that we have in all the book of God.

You will ſay, If indeed we could ſee God in ſuch, if we

we could see grace and holinesse in them, our hearts would close with them, but we see not this.

Answ. 1. Take heed thou dost not reject any from being thy brother, whom Jesus Christ at the great day will owne for his, and God the Father will call Child.

2. Suppose thou canst not be satisfied in their godlinesse, yet the gifts of the Spirit of God that are in them, should cause some kind of closing; common gifts are of a middle nature, between nature and grace, as the spirits of a man are neither of the same nature with the soule, nor of the body, but between both, and serve to unite the soule and body together, which otherwise are of natures very different. The common gifts that men who are not yet sanctified have, may and should cause some union between the godly and them while they live in this world, so far as to be usefull one to another in what God hath given them.

The second joyning Consideration:
Let us consider how farre we can agree.

WE differ thus and thus, but what doe we agree in? doe we not agree in things enough, wherein we may all the dayes of our lives spend all the strength we have in glorifying God together? Many men are of such spirits as they love to be altogether busied about their brethrens differences; their discourse, their pens, and all their wayes are about these, and that not to heale them, but rather to widen them. You shall not hear them speak of, or meddle with their agreements; their strength is not bent to heighten and strengthen them: if at any time they do take notice of their agreements, it is to make advantage of them: to render their disagreements the more odious, or to strengthen themselves in what they differ from them; they desire to get in men, and to get from them, only to serve their owne turnes upon them, this is an evill spirit. No marvaile therefore though some be so loath to discover to them how near they can come to him.

Plin. lib. 35. cap. 10. *Pliny* tells us of *Apelles*, that drawing the face of *Antiochus* the King who had but one eye, that he might hide this deformity, he devised to paint him turning his visage a little away, so he shewed but the one side of his face: and from him, saies *Pliny*, came the

the invention first of concealing the defects and blemishes of the visage. But the Painters of our time are quite in another way, if there be any deformity or defect on any side, they will be sure to paint that side in all the lineaments of it, that must be set forth fully to the view of all men; yea if it may be made to look more ugly and monstrous then it is, all the skill they have shall be improved to do it. But my brethren, this ought not to be, God doth not so with us: he takes notice of the good of his children, but conceals their evill. There was but one good word in *Sarahs* speech to *Abraham*, *Gen.* 18. 12. she called him *Lord*, the speech otherwise was a speech of unbelief, yet the holy Ghost speaking afterwards of her, in reference to that speech, 1 *Pet.* 3. 6. conceals all the evill in it, and mentions only that reverend title she gave to her husband, commending her for it. Thus should we do; had we peaceable hearts thus we would do: all the good of our brethren we would improve to the uttermost, and what is evill, so far as with a good conscience we might, we could conceal. When I shall see this temper in mens spirits, I shall hope there will be peace.

The third joyning Consideration:
Let us consider of mens tempers, spirits, temptations, education, yeeres, gifts.

THere must be a due consideration of all these, and we must indulge something to them all. This would allay much strife: as we read *Numb.* 31. 23. *Every thing that may abide the fire, ye shall make it goe thorough the fire, and all that abideth not the fire ye shall make goe thorough the water.* We must deal with every man according to his temper. Some men are by their complexions of a more harsh and rugged temper then others. Consider what is the best way of dealing with such: in the main they are faithfull and usefull, they will joyn with you there, and spend their lives for you: if the harshnes of their natures cause some excrescencies, unpleasing carriages, consider their tempers, though no evill in them is to be justified, yet deal tenderly with them, indulge them what lawfully you may. Some mens spirits, though upright to God and you, yet they have a fervor in them that is not qualified with that wisdome, meek-

neſſe, humility, as they ought, do not preſently take theſe advantages againſt them, that they in their heat may perhaps give you; do not fly upon them as if thoſe unjuſtifiable expreſſions that com from them, came from a ſpirit of malignity: *You know the man and the manner of his communication, paſs by weakneſſes, accept of uprightneſſe.* Some mens temptation are very ſtrong; it may be their hearts are preſſed with diſappointments, it may be they are pricked with the want of many comforts you have; they have family-temptations, and perſonall temptations that you are freed from: you do not know what you might doe if you were under the like temptations. Bleſſe God that you are delivered from them; but do not adde to your brethrens affliction, by taking advantages againſt them, but according to the rule of the Apoſtle, *Gal.* 6. 1. *If a man be overtaken in a fault, ye which are ſpirituall reſtore ſuch a one in the ſpirit of meekneſs, conſidering thy ſelfe leſt thou alſo be tempted. Beare ye one anothers burdens, and ſo fulfill the law of Chriſt.* Conſider their education. Some men have been brought up altogether amongſt Prelaticall men, perhaps among Papiſts; ſome all their dayes have lived in wicked families, they never were acquainted with the ſociety of the Saints, with that way of godlineſſe that hath the moſt ſtrictneſſe and power in it. You muſt not deale with them for all things you ſee amiſſe in them, in the ſame way you would deale with ſuch who have had godly education, who have had acquaintance with the moſt ſtrict and powerfull wayes of godlineſſe, but now manifeſt a ſpirit againſt them.

Conſider mens yeares: old age looks for reſpect, and juſtly; eſpecially ſuch as have gone through the brunt and ſuffered much for your good: though ſome infirmities ſhould break forth that are incident to old age, we muſt cover and paſſe by what we can, not forgetting that reverent reſpect that is due to the hoary head found in the way of godlineſſe. Conſider mens gifts: it may be they are not able to rife to your height, to underſtand what you do; thank God for your ſtrength, but be not angry with your brother becauſe he is weaker. This was one of the arguments for peace that *Conſtantine* in that forementioned Letter of his to *Alexander* and *Arius*, uſed, we are not in all things like minded, neither have we all the ſame nature and gift engrafted in us.

The

The fourth joyning Conſideration.
What we get by contention will never quit coſt.

A Merchant thinks it an ill venture, if when he caſts up his accounts he finds the charge of his voyage riſes to more then his incomes. If thou haſt ſo much command of thy ſpirit, if thou canſt ſo farre overcome thy paſſions as to get a time in coole bloud to caſt up thy accounts truly, what good thou haſt done, or what thou haſt got by ſuch and ſuch contentions; and on the other ſide caſt up what the hurt thou haſt done, what ſin hath been committed, what evill hath got into thy ſpirit, I fear you will have little cauſe to boaſt of, or rejoyce in your gains. *To be freed from that expence that comes in by ſtrife, is not a little gain,* ſayes *Ambroſe.* In ſtrife you will finde there is a very great expence of time, of gifts, and parts. Many men in regard of the good gifts God hath given them, might have proved ſhining Lights in the Church, but by reaſon of their contentious ſpirits, they prove no other then ſmoaking firebrands. It may be by all the ſtirre you keep you ſhall never get your minde; if you do, it will not quit coſt, the charge you have been at for it, comes to much more then it is worth. God deliver me from having my minde at ſuch a dear rate.

Diſpendio lites cavere non mediocre lucrum eſt. Ambroſ. offic. l. 2. c. 21.

The fifth joyning Conſideration.
The ſtrongeſt hath need of the weakeſt.

LEt not the hand ſay, it hath no need of the foot, nor the eye, it hath no need of the hand; God hath ſo tempred the body, that every member hath need of every member.

It was a ſweet ſpirit in *Peter*, that great Apoſtle, writing to the ſcattered Chriſtians, he begins his Epiſtle thus: *Simon Peter a ſervant and an Apoſtle of Jeſus Chriſt, to them that have obtained like precious faith with us.* Little nayles may be uſefull, where great wedges can do no good. Little chips may help to ſet great logs on fire.

The sixth.

Consider when any thing falls out that occasions strife, it may be this is but for a triall, this is a temptation.

WHen men provoke us we are ready to flye upon them, looking no further then the men with whom we are displeased. But if you look a little further, perhaps you may see the Devill is on the other side of the hedge, and hath been the chief agent in this business. *Augustine* presseth this by a most excellent similitude. When a Fowler, saith he, hath set his net to catch Birds, he sets it at a distance from the hedge, and when he has done he takes stones and throwes at the hedge, upon this the Birds flye out and flutter about. The Fowler does not intend any hurt to the hedge, neither does he think to hit any Birds with his stones, but that which is in his eye is the net on the other side of the hedge, he hopes to drive the Birds in there. So sayes he, the Devill prepares his net to catch men in, he raises up contentions, and causes much trouble to be in Churches, and among brethren, you think all the evill is in the trouble of your present contentions. Oh no: the Devill is behinde, he intends to bring some of you into some great sin by these; he hath set his net for you, when you are troubled and vexed by such contentions, the Devill sees you fit for a temptation, now I hope I shall get him to do such and such things, which otherwise I could never have got him to. Oh that we had hearts when we find contentions stirring to consider, But is there not a temptation in them?

The seventh.

Consider how the heart of God is set upon making peace with us, and what it cost him.

GOd was in Christ reconciling the world to himself: this work hath taken up the thoughts, councels, heart of God from all eternity above any thing that ever he did: this is the chief master-piece of all the works of God. There is more of the glory of God in this, then in all that God hath done. This is and shall be the object of the admiration of Angels and Saints, the

the matter of their praises to all eternity. The heart of God was so in this, that he was resolved to have it whatsoever it cost him; it cost the dearest that ever any thing in this world did; yea the price of it was more then ten thousand worlds are worth: it was no lesse then the bloud of the Sonne of God, of him who is the second person in Trinity, God blessed for evermore. *Col.* 1. 14. *In whom we have redemption through his bloud who is the image of the invisible God, the first borne of every creature: by him were all things created, he is before all things: by him all things consist, in him all fulnesse dwels: and having made peace through the bloud of his Crosse, ver.* 20. What God hath done for peace with us, cals aloud to us to prize peace one with another. It is the Apostles argument, 1 *Joh.* 3. 16. *He laid down his life for us, we ought to lay downe our lives for the brethren.* It cost his life to make our peace with God. We should be willing to do any thing we are able, even to the hazard of our lives, to make peace among the Saints. Christ laid down his life even for this peace also. *Ephes.* 2. 14. *For he is our peace who hath made both one, and hath broke downe the middle wall of partition betweene us, having abolished in his flesh the enmity, to make in himselfe of twaine one new man, so making peace, and that he might reconcile both unto God in one body by the Crosse.* Christ reconciles both unto God: but how? it is in one body. Lay this Consideration warm at your hearts, and it will comfort your hearts, and so preserve and encrease peaceable dispositions in you towards one another.

The eighth.

Consider how unworthy we were when Jesus Christ received us into union with himselfe.

WHat uncomely, what loathsome creatures we were! yet Christ took us into his bosome, into his heart, and resolved that never any thing should seperate us from him againe. But that those embracements of his should be everlasting, and yet shall every trifle take us off from one anothers hearts? shall every jealous suspitious conceit, every little difference, be enough to seperate us and that almost irreconcileably? Have we the spirit of Christ in us? is the same minde in us that was in Christ Jesus?

The ninth.

Consider that we are called to Peace.

GOD *hath called us to peace*, 1 *Cor.*7.15. That case upon which the Apostle mentions our calling to peace is as difficult a case to preserve peace in, as any can fall out in ones life. It was the case of man and wife unequally yoaked, one is a Beleever, the other an Infidell, yet being man and wife the Apostle determines that the Beleever must be content to live with the unbeleever, as it becomes a wife or a husband; except he or she of themselves will depart, but they should give them no occasion of departing, but rather by their holy humble conversation seek to convert them: this no question was accounted a hard task, but it must be, sayes the Apostle, and upon this he grounds it, for *God hath called us to peace*. There is another case almost as difficult as this, where the patience and quietness of spirit is very much tryed, and that is when a servant meets with a harsh, rugged, cruell master, that abuses him very injuriously; if any thing would put ones spirit into a rage, one would thinke this would do it. No, saith the Apostle, such must be the command you must have over your spirits, as you must patiently bear this: and he grounds it upon this, *For hereunto were ye called*, 1 Pet.2. 21, 22. But though husbands and wives should live at peace, though they suffer one from another: though servants should put up wrongs from their masters, yet it followes not that the like patience should be required in us, when we are wronged by our equals, by those to whom we have no such band of relation to tye us. Yes, this argument of calling is strong in this case also: 1 *Pet.*3.8,9. *Love as brethren, be courteous, not rendring evill for evill, or railing for railing, but contrariwise, blessing, knowing that ye are thereunto called.*

The tenth.

Consider the presence of God and of Christ.

OUr God, our Father, our Master, our Saviour, stands by looking on us. It is a most excellent passage that I finde in an Epistle of *Luther* to the Ministers of *Norimberg*. There were great divisions amongst them: he writes to them that he might pacifie their spirits one towards another. *Suppose* (sayes he)

he) *you saw Jesus Christ standing before you, and by his very eyes speaking thus unto your hearts, What do you, O my dear children, whom I have redeemed with my blood, whom I have begotten again by my Word, to that end that you might love one another? Know that this is the note of my Disciples. Leave this businesse, ye wholly cast it upon me, Ile look to it, there is no danger that the Church should suffer by this, though it should be stilled, yea though it should dye, but there is a great deale of danger if you dissent amongst your selves, if you bite one another: Do not thus sadden my Spirit, do not thus spoile the holy Angels of their joy in Heaven; and not I more to you, then all matters that are between you? then all your affections? then all your offences? What? can any words of a brother, can any unjust trouble penetrate your hearts, stick so fast in you as my wounds, as my blood, as all that I am to you, your Saviour Jesus Christ?* Oh that we had such reall apprehensions of Christ looking upon us, speaking to us!

Fingite Christum in medio vestri corporaliter, & ab ipsius vultu discite ipse vel oculis sic alloquetur corda vestra, Quid facitis charissimi filii, quos meo sanguine redemi meo verbo regenui, ut diligeretis invicem hanc esse notam meorum discipulorum scitis. Ponite hanc causam, vel in me rejicite ego videro, nihil periculi est; si quiescat vel etiam moriatur nihil nocet Ecclesiæ, sed hoc erit periculum si dissideatis & mordeatis invicem. Nolite sic contristare spiritum, nolite Angelos sanctos in cœlo gaudiis spoliare; an ego non plus sum vobis quam omnes causæ, omnes affectus, omnes offensiones? Itane fortius penetrant, & hærent verba alicujus fratris, vel iniquæ molestiæ quam mei vulnera, meus sanguis, quam tectus ipse salvator Jesus Christus? *Luther Epist ad Norimbergenses.*

The eleventh.

Consider what account we can give to Jesus Christ of all our Divisions.

WHen Christ shall come, will you stand before him with scratched faces, with black and blew eyes? *1 Thes. 3. 12, 13. The Lord make you to increase and abound in love one towards another, and towards all men:* To what end? *To the end,* saith the Apostle, *he may establish your hearts unblameable in holinesse before God, even our Father, at the comming of our Lord Jesus Christ with all his Saints.* It will be a sad thing to be found in our divisions, at the comming of Jesus Christ, *Mat. 24. 50.* the comming of Christ is mentioned as a terror to those who shall but *begin to smite their fellow-servants.* We may wrangle & stand out one against another in our contentions now; but it will not be so easie to answer Jesus Christ

Christ, as it is to answer one to another. In the Name of Jesus Christ I now speak unto you, yea as from him charge you, let no reason move you to contend with, dissent or seperate from your brethren, but that which you are perswaded in your conscience, and that after due and serious examination will hold out before, will be approved of, Jesus Christ at his comming.

The twelfth.

Let every man consider his owne weaknesses.

YOu are ready to take offence from others, within a while you are as like to be offensive to others. There will be as much need they should beare with you, as now there is you should beare with them. The Common Law of those who intend to live at peace one with another, is, *Veniam petimus, damusque*, We desire pardon, and we doe pardon.

The thirteenth.

Let us consider our mortality.

IT is but a little time we have to live; shall the greater part of it, nay why should any part of it be ravel'd out with contentions and quarrels? I have read of *Pompey*, that upon a time passing over divers hils, where there lived many people in caves, but their order was that the man lived in one cave and the wife in another; he asking the reason, they said, In those parts they live not long, therefore they desired that the little time they did live, they might have peace and quiet, which they had found by experience they could not have, if man and wife lived constantly together. Though the means they used for their quiet was sordid, yet the good use they made of the shortnesse of their lives was commendable. *Virgil* sayes, if swarms of Bees meet in the ayre, they will sometimes fight as it were in a set battell with great violence; but if you cast but a little dust upon them, they will all be presently quiet. Sprinkle upon your hearts the meditations of death, that within a while this flesh of yours will be turned to dust, this will quiet you.

Hi motus animorum atque hæc certamina tanta,
Pulveris exigui jactu compressa quiescunt.
Virgil. Georg. lib. 4.

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The fourteenth.

Consider the life of heaven.

THere is and will be perfect agreement there. We are here as Bees, flying up and down from flower to flower all day, but at night they come all into the same Hive; That is a place where *Luther* and *Zuinglius* will well agree. Shall not we whom God from all eternity hath ordained to live co-heires in heaven, to joyn together in praises there, agree together here on earth?

CHAP. XXXIII.

Joyning graces.

1. *Wisdome.*

THe deepest Seas are the most calme, so men of the deepest judgements are most quiet. *A man of understanding is of an excellent spirit, Prov.* 17.27. or thus, *is of a coole spirit*, for so the word signifies; his spirit is not heat with passion, there is a coole dew of examination and deliberation upon his spirit, he weighs the circumstances, consequences, and issues of things; he orders and disposes of things so, as jarres, contradictions and oppositions are prevented. *The wisdome that is from above is pure, peaceable, gentle, and easie to be entreated, Jam.* 3.17. Reason and Wisdome have a majesty in them, and will force reverence. Let Passion reverence the presence of Reason, sayes *Basil*, as children doing things unseemly are afraid of the presence of men of worth.

αἰδείσθω τὰ πάθη τοῦ ἐν σοὶ λόγου τῆς ἐπιφάνειαν ὥσπερ τὸ ἐν παισὶν ἄτακτον ἀνδρὸς αἰδεσίμου παρουσίας. Basil. Hom. de ira.

2. *Faith.*

1. THis unites us to Christ and God, and in them to one another.

2. Faith commits all causes, all feares, injures to God.

3. Faith layes hold upon, and improves those gracious promises that God hath made to his Churches for union. Faith sues out the Bond.

4. Faith is able to descry the issue of troubles and afflictions; Though Sense sayes, It will not be, Reason, It cannot be, yet Faith gets above, and sayes, It shall be, I descry land: and thus quiets all in the soule; all being quiet there, the turbulent motions that are in our spirits one towards another are soon quieted.

3. Humility.

Coloss. 3. 12. *Put on as the elect of God, bowels of mercies, kindnesse, humblenesse of minde.* Ephes. 4. 2. *With all lowlinesse and meekenesse, and long-suffering, forbearing one another in love, endeavouring to keep the unity of the spirit in the bond of peace.* Phil. 2. 3. *Let nothing be done through strife or vain-glory, but in lowlinesse of minde let each esteeme others better than himselfe.* We may say of Humility, as *Tertullus*, Acts 24. said of *Felix*, *By thee we enjoy great quietnesse.* An humble heart looks upon every truth of God as infinitely above it selfe, therefore it is willing to receive it from any; a child may lead it, *Esay* 11. 6. One *Baldasser*, a German Divine, writing to *Oecolampadius*, hath this notable expression: *Let the word of the Lord come, let it come, and we will put under six hundred necks if we had them.* Such a disposition as this would make much for peace. *Esay* 32. 18, 19. we have a promise, that the people of God should dwell in *a peaceable habitation, and in quiet resting places, and the City shall be low, in a low place.* When the heart lyes lowest, it is quietest.

Veniat, veniat verbum Domini, & submittemur ei sexcentis fi nobis essent colla.

4. Self-denyall.

THe joynts in the body cannot joyne, but one part must be hollow, and give way to the other. Condescention of one to another is a principall thing in friendship. *Phil.* 2. the example of Christ emptying himselfe, and making himselfe to be of no reputation, is set before us as an argument for our union, that therefore we should *doe nothing through strife, be like minded, having the same love, and be of one accord, and one minde.* It is indifferent to a heart emptyed of Selfe, whether it conquers, or be conquered, so Truth may triumph. In other conflicts the Conquerour hath the honour, and the conquered is disgraced; but in the conflicts for truth, both conquered and conquerour are honourable; the mercy is the greater to him that is conquered; but he must have a self-denying heart to make him think so.

Maximum est in amicitia superiorem parem esse inferiori. Cic. de amicit.

5. *Patience.*

THe Olive, the Embleme of Peace, will continue greene, though overflowne by the waters for a long time together. After *Noah* had been so long in the Ark, the Dove brought an Olive leafe in her mouth to him. It may be an Emblem of Patience as well as Peace. Patience and Peaceableneſs are neere akin. *Epheſ.* 4. 2, 3. Long-ſuffering is amongſt the graces, where the unity of the ſpirit is to be kept in the bond of peace.

There is a notable ſtory I finde in the lives of the German Divines: One *Vitus Theodorus* a Divine, ſends to adviſe with *Melanchthon* what he ſhould do when *Oſiander* preached againſt him; *Melanchthon* writes to him, and beſeeches him for the love of God, yea charges him that he ſhould not anſwer *Oſiander* again, but that he ſhould hold his peace, and behave himſelf as if he heard nothing. *Vitus Theodorus* writes back again, This was very hard, yet he would obey. Let not men be too haſty to oppoſe oppoſitions, but let them go on patiently in a conſtant way, reſolving to bear what they meet with, and God at length will make their righteouſneſs break forth as the light. Confute evill reports by thy life. *He that knowes not to beare calumnies, reproaches, injuries, he knowes not how to live*, ſayes *Chytraus*, another German Divine.

Per Deum obteſtarem ut taceret, & ſe ita gereret quaſi non audiret.

Qui neſcit ferre calumnias, convicia, injurias, neſcit vivere. Melchior Adam. in vita Chytræi.

6. *Joy in the holy Ghoſt.*

ROm. 14. 17. *The Kingdome of heaven is righteouſneſs, peace, joy in the holy Ghoſt.* This grace in the heart puts a grace upon all a mans converſation; it makes it lovely and amiable. The beames of the Sunne ſhining upon the fire will put it out; The beams of this ſpirituall joy will put out the fire of our paſſions.

7. *Meekneſſe, Gentleneſſe.*

MIlk quenches wild-fire, Oyle (ſayes *Luther*) quenches Lime, which water ſets on fire. Oppoſition will heat, will fire men, when meekneſſe and gentleneſſe will ſtill and quench all. *Cicero* ſayes, *Sweetneſſe of ſpeech and carriage is*

Suavitas ſermonum atque morum condimentum amicitiæ; triſtitia & in omni re ſeveritas, abſit; habet illa quidem gravitatem, ſed amicitia remiſſior eſſe debet, & liberior, & dulcior, & ad omnem comitatem facilitatemque proclivior. Cicer. de Amicit.

that which seasons friendship; severity in every thing and sadnesse must not be among friends in their converse; such a kinde of carriage may have a seeming gravity, but friendship must have a remissenes, it must be more free and sweet, disposed to all mildnes and easinesse. Ephes. 4.2,3. Meeknes comes in as a speciall grace for peace and unity, so *Col.* 3.12.

8. *Love.*

THat is the speciall uniting grace; Faith indeed hath the preheminence in our union with Christ our head, but Love is the grace that unites the members. 1 *Cor.* 13. the Apostle shews many of the fruits of this grace, all tending to union and peace; *It suffers long, it envies not, it is not puffed up, it behaves not it selfe unseemly, it seeketh not her owne, it is not easily provoked, thinketh no evill, beareth all things, believeth all things, hopeth all things, endureth all things.* Bearing all things and enduring all things seem to be the same. Therefore some would have it, it covereth all things, for so the word also signifies; but there is a greater elegancy in it, in the Translation, *beareth all things*, it is like the crosse maine beam in a house, supporting the whole building: and were it not for some who have the love of God and his truth, and the good of the publique, enabling them to undergo what they do, more then any encouragement from men, all things in Church and State would be ready to fall into confusion, to be nothing but a heap of rubbish; but this love enables to beare all things. But if they have no encouragement, but see that though they hazard themselves never so much, be of never so great use, do the greatest services that can be expected from men, yet when mens turns are served, they are little regarded, but envyed and narrowly watched, to spy out any thing that may have some shew of excepting against them, and left to shift for themselves as well as they can, when they might justly expect a great reward of their services, yet are disappointed, their hearts are grieved. But yet because they are acted by a principle of love to God, his cause, the publique, they therefore still hold out, go on in their way, labour to be as instrumentall as they can for good, commit themselves and all their endeavours to God, expecting encouragement from him, and so they endure all things: such men are worth their weight

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in gold: here is a heart that hath much of the spirit of God in it, *God is love, and he that dwelleth in love, dwelleth in God, and God in him.* No marvell though these men act so swiftly in their way; no marvell though their motion in publick service be so speedy, for their Charet is like that Charet of *Salomons, Cant.* 3. 10. *The middle thereof is paved with love, and this is for the daughters of Jerusalem.* Now the love of God be for ever with these his servants, the blessing of the Almighty and all his Saints, be with them, upon them, in them and theirs for ever.

Where men are acted by love they may do any thing without offence. *If you be silent and be silent out of love; if you cry out, and you do it out of love; if you spare, and it be out of love; if you correct, and you correct from love; let all be for amendment for good, all from the root of love; love, and do what you will.* Thus *Augustine* in his 7. Tractate upon *John.*

These with other uniting graces that might be mentioned are the graces that God expects should be in a special manner acted in these times; and this is in a holy manner καίρῳ δουλεύειν, to serve the time, as some Copies have it, *Rom.* 12. 11. This is the most sutable work for the times wherein we live. What is more seasonable for divided times then uniting graces? And that union that comes from the acting of these graces, is a spirituall, holy, truly Christian union, a raised union to a farre higher pitch then any naturall excellencies can raise unto. It is an excellent saying of *Clemens Alexandrinus, If the spirituall man be in us, our humanity is fraternity.* What then is our fraternity? it is raised to that whith hath no name to expresse it: the union of the Saints in heaven is beyond the unity of fraternity; this which is of grace is of the same nature.

Sive taceas, dilectione taceas; sive clames, dilectione clames; sive parcas, dilectione parcas; sive corrigas, dilectione corrigas; ad disciplinam fiant omnia, de charitate procedant radice; diligo, & fac quod vis. Aug Joan. Tract. 7.

εἰ δὲ ἄνθρωπος ὁ ἐν ἡμῖν ἐστιν ὁ πνευματικὸς φιλαδελφία ἡ φιλανθρωπία. Clem. Alex. Strom. lib. 2.

Chap. XXXIV.

Joyning Practices.

The first the practice of the tongue.

Gentle Language.

A *Soft answer turneth away wrath, Prov.* 15. 1. In your disputes let your arguments be as hard as you will, but let your words be soft. Soft words & hard arguments make a good

dispute. Gentle language goes much upon the hearts of men, 1 *Chron.*28.2. *Heare me my brethren, and my people*, sayth *David*. This was better and tended more to union between King and people, then the ragged churlish answer of *Rehoboam*, *My Father made your yoke heavy, and I will adde to your yoake*. But what came on it? Ten tribes were rent from him. As good a man as he could say, *Heare me my brethren and my people*. Good words are as cheap as bad. Gentle courteous language is as easie as rough and bitter. *Naphtali* is said to *give goodly words, sayings of goodlinesse or fairenesse*; so the Hebrew hath it, that is, faire, pleasing words: this Tribe were faire spoken men. Now compare this with *Deut.*33.23. there *Naphtali* is said to be *satisfied with favour, and full with the blessing of the Lord*. Faire, courteous language hath an acceptation among men, and the blessing of God is with it.

Gen. 49. 21.

The second joyning Practice.

Let us humble our selves for our divisions.

THat is a rule, Whatsoever sinne you have been guilty of, though you have for the time life it, yet if you have not been humbled for it, a hundred to one but you fall into it againe. Yes, say some, it is fit we should humble our selves for our divisions, we will have dayes of fasts, that we may do it. But take this note with you, In your dayes of fast, or at other times when you would thus humble your selves, let it be principally for your owne guiltinesse herein. Many in their humiliations make great complaints of others, as the cause of divisions, whom it may be God will own, and acquit; take heed of being too forward in medling with others in your fasts, lest your fasts prove like those, *Isay* 58.4. *Ye fast for strife and debate, and to smite with the fist*.

The third joyning Practice.

An Amnestia.

WHere we see there hath been mistakes and differences thorough humane frailty, and a willingnesse to be otherwise so far as God gives light, let all former unkindnesses be forgotten, so as never to rip up old things to charge them one upon another: let there be a line of forgetfulnesse drawn over them;

them; let them be buried in oblivion. This was the *Athenians Amnestie*, a Law that was made by *Thrasybulus*, with the consent of the people, that former injuries should be forgotten. It was made upon this occasion. After *Lysander* had conquered the Athenians, he set thirty Governours over them which tyrannized exceedingly. *Thrasybulus*, with many others, were banished; but after a while, *Thrasybulus* gathering together his banished Countreymen, he got up an Army, and by it delivered the Athenians from the yoke of these thirty Tyrants: now because when the banished men came home to their former possessions, *Thrasybulus* feared there would be exceeding heart-burning amongst the Athenians, that those who had been banished would be revenged upon those whom they judged the causes of it, and the other would be enraged against them: therefore *Thrasybulus* got the people to joyne with him in this Law, which they called *Amnestie*, that all former wrongs should be forgotten, & that they should live lovingly and peaceably henceforth one with another, as if such breaches had never been among them. Whensoever God shall deliver these Kingdoms from bondage, and settle things amongst us, the addition of such a Law which we may call our English *Amnestie* will be very necessary. Otherwise oh the abundance of the fire of malice that will remaine raked up under the ashes, ready upon any occasion to burst out! one will look upon the other with eyes full of revenge, with scorn, hatred, and disdain; one will charge the other as the cause of all our miseries, and curse him; the other will charge him, and curse him as deeply. Every time men think what they have suffered, their hearts will be enraged. Such now is that extreme bitter exasperation, and deadly rage of mens hearts one against another, that whensoever peace shall be concluded, if it be not made exceeding sure, our pacification is like to be the foundation of far greater evills to us then yet have befalne us. If this *Amnestie* be not strengthned with what is in the wisdome, power of man to do, and the blessing of the almighty also with it, we are an undone people.

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The fourth joyning Practice.

Never contend but be sure you understand one another what it is you contend for.

I Have read of a quarrell there was between the Eastern and Westerne Churches; the Eastern Churches said there were three subsistences in the Trinity, but not three persons; the Western said there were three Persons, but not three subsistences. *Athanasius* comes and reconciles them both. It is true, the contentions among us are more then verball, yet for any thing a great part of the Kindome knowes (even of those whose spirits are bitter enough) they may be no other then meerly verball. How many ignorant people, women, yong ones, understand not where the difference lyes between *Presbyterians* and those whom they call *Independents*; and yet they can with much bitternesse cry out against the one or the other. Perhaps you have some Ministers, or others, come to your Table, they tell you a tale of such and such, your heart is hot presently, but do you understand the matter? You begin to make a stirre, but can you give account of it? Be silent, forbeare, take heed what you do; meddle not in way of strife, till you understand where the controversie lyes, and that from both parties.

The fifth joyning Practice.

Be ingenious; 1. do not lye at the catch to take advantages. 2. make the best interpretation of things you can.

IF God should catch advantages against us, what would become of us? This is most unseemly, when men are seeking to finde out truth, if then they shall piddle about words, catch at phrases; get hold of expressions, and seek to make their advantages out of them; and in this shall be the greatest strength of their answer, though this may have a specious shew before men, who are willing to receive any thing which makes against what they would have crushed, yet this will not abide before the throne of Christ. We reade *Matth.4.* Christ had a great dispute with the Devill, in which he had him at great advantage in his quotation of a Scripture, *ver.6. He shall give his Angells charge concerning thee, and in their hands they shall beare thee up, lest at*

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any time thou dash thy foot against a stone. This was quoted out of the 91. *Psal. ver.* 11. there it is, *He shall give his Angels charge over thee to keepe thee in all thy wayes.* Yet Christ did not catch this advantage, he did not so much as upbraid him for leaving out that passage, which he might justly have done, but he answers to the thing. Yea Christ might have taken a further advantage against the Devill, for the words following in the Psalm are a prophesie of Christ destroying the power of the Devill, *Thou shalt tread upon the Lyon and Adder, the young Lyon and the Dragon shalt thou trample under thy feet.* Christ did not take the advantage of this neither, and upbraid him with it, he had enough against him in the thing it selfe he brought. It is a signe that men have lesse advantage in the matter, when they seek so much to catch at all the advantages they can in the manner of the expressions of those whom they oppose.

2. Make the best interpretation of things you can. 1 *Cor.* 13.5. *Love thinkes no evill.* It may be if you meet with a man in the streets, if he stayes not to talk with you, if he takes not speciall notice of you; you presently think it is his pride, his sleighting, disregarding you, this is the worst interpretation that can be. Why? is it not possible that it may be thorough multitude of businesse in his head that you know not of? May it not be that his eyes and thoughts were another way? he did not take notice of your passing by him; is it not thus often with your selfe in respect of others? Againe, perhaps such a man you find not in his behaviour towards you when you are with him, looking so smilingly upon you, carrying himselfe in that familiar affable way as you expected; you presently think and say, Surely it is his pride and surlinesse, whereas it may be it is because his head is fuller then yours, which may afterwards be for your good, if you would be but patient a while; it may be it is from some trouble of his spirit at that time; it may be it is from the temper of his body, his constitution, or some weaknesse in it at that time; if such a faire interpretation may be made, why should not an ingenuous candid spirit make it? This very exception I find was taken against *Basilius Magnus*, and *Nazianzen* in one of his Orations, in which he highly commends *Basil*, answers it, and justifies him; It is hard to keep unity, love and peace with men who are of exceptious carping dispositions; if God were

μὴ σωμυλος μηδὲ γελοιαστὴς καὶ ἀγοραῖος μηδὲ τοῖς πολλοῖς ἀρέσκων ἐκ τοῦ πᾶσι πάντα γίνεσθαι καὶ χαρίζεσθαι, τί τοῦτο; &c. Naz. Orat. 20.

were ſtrict to mark what we doe amiſſe, what would become of us? God is ſtrict to mark what good there is in his Saints; if there be any little good in the midſt of much imperfection, Gods way is to paſſe by the imperfection, and take notice of the good; but our way is often, if there be a little bad, though but through a very pardonable miſtake, in the midſt of much good, to paſſe by all the good, and to ſeize upon the miſtake, to make it the ſeed of contention, to brood over it, and ſo beget the brats of contention from it. Certainly this ought not thus to be.

The ſixt joyning Practice:

So farre as Reaſon and Conſcience will give way, yeeld to thoſe whom you contend withall.

THat ſtanding at a diſtance with thoſe that diſſent from us, even to the utmoſt, is the way of many; but certainly it is a falſe way, God is not in it. It may be ſome, yea many will judge this yeelding to be a faire, handſome turning about to the other ſide; take heed of ſuch bold cenſures: Is every difference from that rigid, ſtout ſpirit of thine, a warping from the truth, a ſinfull temporizing for private ends? The Lord judge between you and his ſervants. Some men who have been of yeelding ſpirits in things that God would have them, have ſtood out undauntedly when God hath called them to witneſſe to his truth, when thoſe who have been ſtout and harſh in their owne wayes have baſely betrayed it, when they have beene tryed with greater ſufferings. *Ambroſe* was a man of a ſweet and moderate ſpirit, witneſſe amongſt other things that notable ſaying of his, *If that end of vertues be the greateſt that looks at publique good, Moderation is of all the moſt beautifull.* Ay, but I warrant you, *Ambroſe* was a man who ſaw which way the times went, he was loth to hazard himſelf in ſtanding out againſt men who had power in their hands, this temper of his made him thus plead for moderation. No, *Ambroſe* was a man of an invincible ſpirit in the wayes of God; In all Eccleſiaſticall Story we read not of a braver ſpirit then his conteſting with men of power in the cauſe of Chriſt. For when *Theodoſius* the Emperour had been the cauſe of a great ſlaughter in *Theſſalonica*, though provoked to it by a ſedition there, the Emperour a while after comming to *Milan*, where *Ambroſes* charge was, after the

Si virtutum finis ille ſit maximus qui plurimorum ſpectat profectum, moderatio omnium pulcherrima eſt. Ambr. de pœnit. l. 1. c. 1.

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usuall manner he came to the Church, *Ambrose* meets him, and forbids him entrance, reproving him before all the people, *Doe you not know, oh Emperour,* (sayes he) *the barbarousnesse of that vile fact of yours? or doe you not remember we have another Emperour above you? what bold impiety is this? doe you not feare to bring those feet of yours, polluted with the blood of innocents, into this holy place? or to stretch forth those hands of yours, wet, yea dropping with blood, to take the most holy body of the Lord? or to put that mouth of yours, which (forgetting not onely the clemency which belongs to an Emperour, but the justice) gave out the sentence for the killing so many innocent men,) to the precious blood of the Lord? Away therefore, will you adde impiety to your sinne? doe not think much to come under that discipline which the Lord commands.* Upon this the Emperour goes back to his Palace with sighing and teares, and spent eight moneths in mourning and lamentation, and yet after this he was not received by *Ambrose*, till againe being sharply reprehended, he cast himselfe downe in the porch, upon the pavement, bewailing his sinne, and rising up he was about to sit in the Chancel where the Emperours seat was, he was required to goe forth into the place of penitents. With the like, yea more boldnesse he dealt with *Ruffinus*, a great Courtier, the Master of the Emperours Horse. Here behold a man of a moderate, quiet spirit, yeeldable in what he could, yet when he conceived himselfe interessed in the Cause of Christ, his courage raises him above the feares or favours of men.

Ne intret, cum prohibet gravissime coram frequenti cœtu cum objurgans, An nescis, inquit, Imperator, quæ sit atrocitas à te commissi facinoris? aut non meministi alium nobis esse Imperatorem te superiorem? quæ confidens impietas ut nihil verearis, &c. Vide Magdeburg. cent. 4. c. 10. pag. 165. quoting Theod. l. 6. c. 18. and Zozomen l. 7. c. 24.

The seventh joyning practice:

If you will needs be striving, strive who shall doe one another most good, who shall engage one another in the most and greatest offices of love.

THis is a good combate; such striving as this is, God and his blessed Angels looke upon, and take much delight in.

I find a notable story in the life of *Alexander the Great*, which may put on and encourage Christians in such a combat as this: There was a great King in *India*, his name was *Taxiles*, who on a time came to salute *Alexander*, and said unto him, *What should we need to fight and make Wars one with another, if thou commest not to take away our water and our necessary commodity to live by,*

Plutarch in the life of *Allexander.*

for which things men of judgement must needs fight? as for other goods, if I be richer then thee, I am ready to give thee of mine; and if I have leſſe, I will not think ſcorn to thank thee, if thou wilt give me ſome of thine. *Alexander* being pleaſed to hear him ſpeak thus wiſely, embraced him, and ſaid unto him, *Thinkeſt thou that this meeting of ours can be without fight, for all theſe goodly fair words? No, no, thou haſt won nothing by them, for I will fight and contend with thee in honeſty and curteſie, becauſe thou ſhalt not exceed me in bounty and liberality.* So *Alexander* took divers gifts of him, but gave more to him.

Oh that our contentions were turned into ſuch contentions as theſe are! Let us rejoyce in any opportunity of doing any office of love to thoſe we differ from, yea to thoſe who have wronged us. It was wont to be ſaid of Arch-biſhop *Cranmer*, If you would be ſure to have *Cranmer* doe you a good turne, you muſt doe him ſome ill one; for though he loved to doe good to all, yet eſpecially he would watch for opportunities to doe good to ſuch as had wronged him. Had we but a few leading men of ſuch ſpirits among us, how great a bleſſing of peace might we enjoy!

The eighth joyning Practice.

Let every man be diligent in that work that God calls him to, Study to be quiet, and to doe your owne buſineſſe, and to worke with your owne hands, as we commanded you, 1 Theſſ. 4.11. It is not an arbitrary thing, the command of God lyes upon it.

I am verily perſwaded that many of our diviſions in opinion and otherwiſe, our hard thoughts one of another, are raiſed and fomented by ſuch as want imployment. Hence they go about from place to place, arguing, diſputing, jangling about things they underſtand not; and yet think themſelves to have a deeper inſight then ordinary. I would be loath to adde to the affliction of thoſe, who by the rage of the enemy have been put out of their imployments, and are come for ſhelter amongſt us; God forbid that I ſhould willingly grieve them, their caſe is to be pitied, we are to ſuccour, comfort, and helpe them what we can; but yet I deſire them withall to take heed of a temptation they may be under, and think not of it, in this their want of imployment, now they are here they meet with variety of company, with all ſorts of people, and having too

much time to ſpare, the Devill may ſoon and unawares to them prevaile to cauſe an itching deſire in them; after this opinion and the other, this and the other way, which having taken their hearts, they carry up and down what they heare, and what apprehenſions they have of things, and perſons, pleading and arguing for that they have but ſleight and ſudden apprehenſions of, and by arguing, the thing gets down into their ſpirits, before it be thoroughly examined and underſtood, and being got down there, then it muſt needs be maintained, and ſo a ſpirit of contention riſes in them, and ſeeds of contention are ſowne among others. It may be ſome of your callings are low and mean, and that may poſſibly be your diſcouragement: but let it not be ſo, for there may be as much obedience to God in thy faithfulneſs in that mean calling of thine as in the higheſt and moſt honourable imployment upon earth, yea thy reward may be as great, for God looks at faithfulneſſe in the work, not the greatneſſe of the work. *Let every man know*, ſayes *Luther*, *that his work in any godly kind of life is a divine worke, becauſe it is the worke of a divine call, having Gods command for it.*

Unuſquiſque ſciat opus ſuum in quocunque vitæ genere divinum eſſe opus, quia eſt opus divina vocatione, hoc eſt mandatum Dei. Luth.

The ninth.

In all ſtrivings with men have a care that due reſpect to their perſons be kept as much as may be.

IT is very obſervable, when God in the manifeſtation of his diſpleaſure againſt the Devill, in the Serpent, curſed him, *Then* he ſayes *curſed be thou*; but when he would manifeſt it againſt *Simeon* and *Levi*, it is not, Curſed be ye, or Curſed be they; but *Curſed be their anger, for it was fierce, and their rage, for it was cruell.* Non may be bitter againſt mens ſinne, ſo be it you ſhow due reſpect to their perſons; by denying that reſpect you might and ought to give to mens perſons, you deprive your ſelf of that liberty which otherwiſe you might take in oppoſing their ſinne, which is the thing you ſay you ayme only at.

The tenth.

Labour to get good by the wrongs that are done us.

IF we found God bleſſing them to us for good, our hearts will be very moderate towards thoſe that have done them. The over-ruling providence of God turning the wrong that *Joſephs*

brethren had done him to ſo much good, took off *Joſephs* ſpirit from practiſing any evill againſt them; but when this good ſhall come to us by the exerciſe of our own graces, it will be more prevalent to quiet and moderate our ſpirits. *Philip* of Macedon thanked ſome great men of Athens who had brought up ill reports of him, becauſe both in ſpeech and life he was the better labouring by words and deeds to prove them liars: the beſt anſwer to ill reports, is to live contrary to them.

The eleventh.

Turne your zeale from working one againſt another to zeale for God.

YOu will ſay, Are workes of zeale any helps to peace and union? who are they that make the greateſt diſturbances in the world, but your fiery zelots? if men were of a cooler temper, we ſhould have more peace.

Anſ. Diſtempered zeale may cauſe diſturbance; but true zeale, the cleare flame of the Spirit of God, making men in their waies zealous not for themſelves, but for God, this has the bleſſing of Gods peace with it. *Numb.*25.12.13. *Phinehas* there has the promiſe of the Covenant of peace, becauſe he was zealous for his God.

The twelfth.

In ſeeking to reduce others to good, let it appeare that you ſeek rather to be helpfull to them, then to get victory over them.

IT is grievous to a mans nature to be conquered, but not to be helped. *Ambroſe* writing to his friend *Marcellus* about compoſing ſome breaches between him and his brother and ſiſter, hath amongſt other this excellent expreſſion, *I thought that to be the beſt way, I would have none to be conquered, and all to overcome.* The like practice is reported of *Scipio*, when at the taking of New Carthage two Souldiers contended about the Murall Crowne, due to him who firſt climbed the walls, ſo that the whole Army was thereupon in danger of diviſion, when he came to *Scipio*, he decides the matter thus: He told them they both got up the wall together, and ſo gave the ſcaling Crowne to both.

Illud ſequendum putavi ut neminem vinci vellem & omnes vincere. Ambr. ep. 24.

Plutarch in the life of *Scipio*.

The

The thirteenth.

Make up breaches as soone as may be.

TAke them, if it may be, at the beginning. When good men fall out, onely one of them is usually faulty at the first, but if such strifes continue any time, both of them become guilty. If you deferre the setting of a bone broken, it cannot be done without much difficulty, and great paine. *Prov.* 17.14. *The beginning of strife is as when one lets out water, therefore leave off contention before it be medled with, antequam immiscear se,* so you may reade it, before it be got into thee, and mingle it selfe in thy heart, or between you and your brother. If your house be on fire, you doe not stay quenching it till it breaks out of the roofe; divisions that are but sparks, very little at the first, if let alone, grow very high and great in a little time. I have read a story of two sonnes of the Duke of *Florence*, who having been hunting, the one said, My dog killed the Hare, and the other said, Nay but my dog killed it: words multiplyed, they grew into a heat, the one drawes upon the other and kills him; the servant seeing his master killed, draws upon him who had slaine him, and kills him. Neglect not beginnings of quarrels, you know not to what they may grow.

The fourteenth.

Let us account those brethren, in whom we see godlinesse, and carry our selves towards them accordingly, though they will not account us.

LEt us not be too ready to take the forfeiture of our brethren. The learned and godly men who lived in that Age wherein the Donatists renounced all Christian communion with other Churches, yea disclaimed any brotherhood with other Christians, yet seeing godlinesse in many of them, they did account them part of the Church and their brethren; thus they sought to pluck those to them, who thrust themselves from them.

Ipsum fraternitatis nomen, ubicunque Donatistis fastidiosum est tamen orthodoxis erga ipsos Donatistas necessarium. Optat. l. 3. init.

Lastly,

Lastly, pray much.

Plin.nat.hist. lib. 9. cap. 35.

PLiny sayes of the pearles they call Unions, though they be engendred in the sea, yet they participate more of the heavens then of the sea. Certainly this precious union, though it be amongst men yet it hath its lustre and beauty, yea its very being from the heavens. You must look up to heaven therefore for peace, for the preservation, increase, lustre, beauty of it, if you would have it.

Job 25. 2. *God maketh peace in his high places, the Lord can make peace between high and low.* Let us carry mens rugged, crooked, perverse hearts to God in Prayer, who is the great joyner of hearts; it is he that *makes men to be of one mind in a house, he maketh the wars to cease. Psal.* 122.6. *Pray for the peace of Jerusalem.* In your prayers for the Church this must be mentioned as a speciall blessing. If praying prevaile not, fighting will not. Those are the most peaceable men in Church and Common-wealth, that pray most for the peace of them; God hath more prayers for the peace of this Church and State upon the file, of theirs whom some of you account hinderers of it, then of yours. You complaine much for want of peace, you inveigh much against those whom you are pleased to mark out as hinderers of the peace, but doe you pray as much? You have these meanes presented unto you for the furtherance of peace; what other you may meet with any way, make use of. 2 *Thes.* 3. 16. *The Lord of peace give you peace always by all meanes.*

φιλοτιμεῖσθε ἡσυχάζειν.

And that all may be the better improved, let the exhortation of the Apostle, 1 *Thes.* 4. 11. sink into you, *Study to be quiet*, the words are, *Love the honour of being quiet*: There is great excellency in it.

That is the last thing.

Cap. XXXV.

Exhortation to peaceable and brotherly union, shewing the excellency of it.

ANd now, my brethren, as the Eunuch said to *Philip* concerning his Baptisme, *Here is water, what lets but I may be baptized?* I shall say concerning our uniting in peace and love one

one with another. Here are *Joyning Principles*, *Joyning Considerations*, *Joyning Graces*, *Joyning Practices*; what now lets, but that we may joyne in love and peace one with another? Surely nothing can let but extreme corrupt, perverse hearts of our owne.

The Apostle *Paul* is mighty earnest in his desires, in his exhortations for this: 1 *Cor.* 1.12. *Now I beseech you, brethren by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you, but that ye be perfectly joyned together, in the same mind, and in the same judgement.* The word translated *perfectly joyned*, signifies such a joyning, as when a bone is out of joynt, is perfectly set right againe.

καταρτισθητε ἐν τῷ αὐτῷ νοῒ καὶ ἐν τῇ αὐτῇ γνώμῃ. Galeno est cum ossa reducuntur ad locum.

So *Philip.* 2.1. *If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind, let nothing be done through strife, &c.* The Apostle poures forth his soule in this exhortation, it is a heart-breaking exhortation.

Luther, though a man of a stirring, hot spirit, yet writing to the Pastors of the Church of *Strasburg*, hath these words: *I pray you be perswaded, that I shall alwayes be as desirous to embrace concord, as I am desirous to have the Lord Jesus to be propitious to me.*

Vobis oro persuadeatis tam cupide me amplecti concordiam, quam cupide velim mihi Dominum Jesum propitium semper fore. Luther Ecclesiæ Argentinensis pastoribus.

I finde also in a Letter that *Martin Bucer* writes to a godly Minister, a very high expression, of that high esteeme he had of, and earnest desires after the curing of divisions: *Who would not* (sayes he) *purchase with his life the removing, that infinite scandall that comes by dissention?* Oh that there were such hearts in us! Christ expects it from us all, but especially from his Ministers, for they are his Ambassadours for peace, to beseech men in his stead to be reconciled to God: reconciliation with God will reconcile us one to another. *If God so loved us, we ought also to love one another*, 1 *John* 4.11. The faces of the Cherubims in the Temple looked one towards another, which some think signified the agreement that should be amongst Ministers of the Gospel. So the six branches in the Candlestick joyned all in one; those who hold the light of truth before others, should be united in peace in one, amongst themselves. The first thing Christs Ministers were to doe when they came to any place

Quis non vitam etiam suam redimat submotum ejus infinitum dissidii scandalum? Martin. Bucer. Ambr. Blaurero.

was to say *Peace be to this place*; if any sons of peace were there they were to abide, otherwise not: Surely then it is expected that themselves should be sonnes of peace. The contentions of private Christians are offensive, but the contentions of Ministers is a scandall with a witnesse. Yet in all Ages of the Church, the corrupt Clergie have been the greatest causes of divisions; they have been of the most cruell spirits against any that differed from them. But let not such a spirit be in us; we have enough to do to contend with the wicked of the world, with the malice of Satan, let us not contend one with another.

Veteres scrutatas historias invenire non possum, ita scidisse ecclesiam & de domo Dei populus sedusse præter eos qui sacerdotes Dei positi sunt, & Prophetæ, id est speculatores isti versantur in laqueum tortuosum & in omnibus scandala patuunt. Jerome cited by John Hus, *tractat. de pace.*

Luther writing to the Ministers of *Norimberg*, brings in Christ saying to them, *Satis est vobis ob vinum meum mulorum*, You are like to suffer evil enough for my name, you need not be afflictions one to another. It was barbarousnesse in the Priests of *Baal* to cut and slash themselves, but it is worse for the Ministers of Jesus Christ to cut and slash one another. *1 Kings* 6.23. The Cherubims were made of the Olive tree; If you be typified by them, as we hinted before, let it appeare that you are olives not brambles: yea and *v.* 31. *For the entring of the Oracle the doores were of Olive-tree:* who will believe that you bring the Oracles of God with you, when they see by your froward, contentious carriage, that you never entred in at those doores? People cannot but think it a miserable thing to have a scratching, tearing bramble to be over them. Oh that God would set the beauty, glory of peace, friendship, love, before us! That this precious pearle, *Union*, might be highly valued by us! All men are taken in some degree or other with the excellency and sweetnesse of love and friendship. *Some men, sayes Cicero, despise riches, others honours; those things that by some are delighted in, by others are vilified; but all men of all sorts have a high esteem of friendship, they think there can be no life without it.*

Multi divitias despiciunt, quos parvo contentos, tenuis victus cultusque delectat, honores vero quorum cupiditate quidam inflammentur, quam multi ita contemnunt ut nihil in animo esse vullius existimem, item cetera quæ quibus fere admirabilia videntur, parvuli sunt qui nihilo putent; de amicitia omnes idem sentiunt, hanc amicitia vitam esse beatam censent. Cicer. de Amicit.

Gen. 34.21. The great commendation that *Hamor* and *Shechem* give of *Jacob* and his Sons as an argument to perswade the men of *Shechem* to joyn with them in the giving their daughters to them for wives, and in taking theirs, is, *These men are peaceable with us.* A peaceable disposition is very convincing.

Cant.

Cant. 6. 6. *My dove, my undefiled is but one, she is the onely one of her mother, she is the choice one of her that bare her.* What then followes? *The daughters saw her and blessed her, yea the Queenes, and the Concubines, and they praised her, Who ise she that looketh forth as the morning, faire as the moone, cleare as the Sunne, terrible as an Army of Banners?* Let the Saints be but one; and then they will appeare beautifull and glorious indeed, yea they will be terrible as an army of Baners.

Evagrius in his Ecclesiasticall History records an Epistle of *Cyrill of Alexandria*, written to *John of Antioch*, upon the occasion of a Pacificatory Epistle of *John* unto him; his spirit was so taken with it that it breaks forth thus: *Let the heavens rejoyce, and let the earth be glad, the mid wall of rancour is battered downe, the boyling choler which bereaved the mindes of quietnesse, is purged from among us, and all the occasion of discord and dissention is banished away, for our Saviour Iesus Christ hath granted peace unto the Churches under heaven.* Evargius l. 1. cap. 6.

The *Thebans* made *Harmonia* a goddesse, they accounted her the defender and patronesse of their City. Harmonious, peaceable, uniting dispositions, have much of God in them; if not from sanctifying grace, yet it is from a common work of the Spirit of God: there is a noblenesse in such a heart. By the Lawes of England Noblemen have this priviledge, that none of them can be bound to the peace, because it is supposed that a Noble disposition will never be engaged in brawles and contentions, it is supposed that the peace is alwayes bound to him, that of his own accord he will be carefull to preserve it. It is the base Bramble that rends and teares. *Nazianzen* reports of *Alexander*, who having taken a City, and consulting what to doe, one *Parmenius* answered, If he were King he would raze the City to the ground. *Alexander* answers, *So would I too, if I were what you are; rigour may become you, but gentlenesse becomes me.* Gentlenesse, mercy, goodnesse, love, tendernesse of others sufferings, are the greatest ornaments to a noble spirit. If this be sanctified, the glory of God shines bright indeed in such a heart. For God glories in this, to be the God of peace and love. 1 *Thess.* 5. 23. *The very God of peace.* 2 *Thess.* 3. 16. *The Lord of peace himselfe.* Jesus Christ in being the Prince of peace; the holy Ghost in being like a Dove that hath no gall: the Gospel is the Plutarch in the life of Pelopidas. σοὶ μὲν ἔστιν γὰρ ὠμότης τὸ δὲ πρᾶον ἐμόν. Nazian. carm. Iamb.

Gospel of peace; the Kingdome of God is peace as well as righteousnesse; the legacy that Christ left is a legacy of peace; the Apostolicall benediction is grace, mercy, and peace: the glory of the Church is in this, that it is a City compact at unity within it selfe. Yea this will be the glory of that glorious Church, that God is raising a new Jerusalem, there shall be no more crying there, *Apoc.* 21.4. *Ezech.* 14.9. *The Lord shall be King over all the earth, in that day there shall be one Lord, and his name shall be one.* There is but one Lord now, but he is called by different names, but in that day his name shall be but one. *Zeph.* 3.9. *Then will I turne to a people of pure language, that they may call upon the name of the Lord, and serve him with one consent.* The Hebrew word is with one shoulder, now we shoulder one another, but then all shall serve the Lord with one shoulder. This love and peace is compared to the most delightfull, and the most profitable things; *Behold how good and pleasant it is for brethren to dwell at unity; it is like the precious ointment upon the head that ranne downe upon the beard, even Aarons beard; that went downe to the skirts of his garment, as the dew of Hermon, that descended upon the mountaines of Sion.* *Psal.* 123.

There are many promises made to this. *Mat.* 5. *Blessed are the peace-makers.* 2 *Cor.* 13.11. *Be of one minde, live in peace, and the God of peace shall be with you.* *John* 15.12. Christ sayes, *This is his commandement, that we love one another.* *ver.* 14. he sayes, *Ye are my friends if ye doe whatsoever I command you.* By loving others we doe not only get them to be our friends, but Christs too. Me thinks I see Christ here pleading for love, as one who had to deale with two men who were at some variance, perswading them to peace and love; Come, you shall passe by all former things, you shall be made friends, by this you shall gaine me also to be a friend to you as long as I live.

Genes. 13. *ver.* 8. to the end, is a remarkable Scripture to shew how God is with a loving, gentle, peaceable disposition. *Ver.* 8.9. we have *Abrahams* kinde gentle yeelding to *Lot* his inferiour for peace sake; but mark what followes, and you shall finde he lost nothing by this his yeelding: for as soone as *Lot* was gone from him, the Lord came to him, *ver.* 14. and said to him, *Lift up now thine eyes and looke from the place where thou art, Northward, Southward, Eastward and Westward, for*

all

all the Land that thou seest to thee will I give it, and to thy seed for ever: arise, walke thorough the Land in the length of it, and in the breadth of it, for I will give it unto thee. The difference of what *Jacob* sayes of *Reuben* when he was to dye, *Gen.*49.4. from that of *Moses*, *Deut.* 33.6. is observable: *Jacob* sayes, *Hee is the first borne, the beginning of his strength; but he shall not excell, because he went to his fathers bed.* But *Moses*, *Let Reuben live and not dye, and let not his men be few.* The reason of this difference is given by some, because it was fit that *Jacob*, to deter his other children, should exercise the authority of a father, but *Moses* frees him from the curse, because he was alwayes loving to his brother *Joseph*. Brotherly love hath a blessing going along with it: God loves it exceedingly, for it makes much for the glory of God. And to what purpose do we live, if God have not glory by us? *Rom.* 15.5,6,7. the Apostle first prayes that *the God of patience and consolation would grant them to be like minded one towards another, according to Christ Jesus, that they may with one minde and one mouth glorifie God.* Then he exhorts: *Wherefore receive ye one another, as Christ also received us to the glory of God.* Much of Gods glory depends upon our union. Yea God stands so much upon this, that he is willing to stay for his service till we be at peace one with another. *Mat.* 5.23,24. *Leave thy gift before the Altar, and first be reconciled to thy brother, and then come and offer thy gift.* My worship shall stay till you be reconciled. I love my worship, and desire it much, but I must have peace and love amongst your selves first, I will stay for that. But I beseech you let us not make God stay too long. Remember while you are wrangling and quarrelling, God stayes on you all this while. If children should be quarrelling, and one comes to them, and sayes, Your father stayes for you, it is time for them to break off. Be not unmannerly with God, in making him stay so long upon you: some of you have made him wait upon you for an acceptable duty of worship divers weeks, yea it may be many moneths, and yet your spirits are not in temper to offer any sacrifice to God. What a fearfull evill is it then to stand out in a stubborne, sullen, dogged manner refusing to be reconciled! Learned *Drusius* cites Hebrew Writers, saying, That he that offends his brother ought to seeke to pacifie him; if he refuse to be pacified, then he must bring three

of

of his friends with him to intercede twice or thrice, and if he shall after this refuse, then he is to leave him, and such a man *quia implacabilis est, vocatur peccator*, is called a *sinner*, with a speciall note upon him.

Drusius præt. l.1.c.13.

Lastly, the Saints enjoyment of the sweetnesse of love, peace and unity among themselves, what is it but heaven upon earth? Heaven is above all storms, tempests, troubles, the happinesse of it is perfect rest. We pray that the will of God might bee done on earth as it is done in heaven; why may not we have a heaven upon earth? this would sweeten all our comforts, yea all our afflictions. But the Devill envies us this happinesse. Come Lord Jesus, come quickly.

If you would have the excellency of love set before you more fully, reade over and over again the Epistles of *John*. Ecclesiasticall story reports of this blessed Apostle, whose heart was so full of love, that when he grew very old, not able to preach, yet he would be brought into the congregation in a chaire, and there say only these words, *Little children flee idolatry, love one another*. But the more excellent union and peace is, the more is the pitty that it should be abused to be serviceable to mens lusts; the more would our misery be if we should be abused in our treaties about it; if we should have a mock-peace; if we should be gulled in either offers of or conclusions about peace; if peace should be made our ruine, but a preparation of us for slaughter. It hath been by many observed, that what the English gained of the French in battell by valour, the French regained of the English by cunning Treaties. The Lord deliver us from such French tricks. Let us all be for peace, yet so as not to be befooled into bondage by the name of peace. Now God hath by his mighty arme helped us, let us not be put off with a bable, and made to beleeve it is this Pearle. We know with whom we have to deale.

Comineus lib. 4.c.8.

And now as the Apostle, 2 *Thess.* 3.5. *The Lord direct your hearts into the love of God*: Let me adde, And into the love of one another. Let us all study peace, seek peace, follow peace, pursue peace, and the God of peace be with us.

FINIS.

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